

de voz æsles magnanimes, & Germanique.
Ne me soaciant pas beaucoup au demourant,
si plusieurs en vouloyent mesdire: esperant aussi
que si tous ceux qui le liront n'en font leur prof-
fit: que pour le moins quelques vns en receuront
aide; & par auenture, contentement. No-
stre Seigneur Dieu veuille conseruer & au-
gmenter voz Seigneuries à son Honneur &
Gloire. D'Anuers, ce .X X V. d'Avril.
l'An. M. D. L V I I.

pos familiers: fort propres, pour correctement ap-
prendre à parler François & Flameng.

Desquels le premier est:

La Maniere de salüer Gens de toutes qualités.

Et premierement:

¶ Pour salüer vn homme.

Jour,
An,
Vespre,
Soir,
Heur,
Voyage,
Retour,

Pere.
Grand pere.
Petit filz.
Frere.
Oncle.
Cousin.
Nepueu.

Nouvel An,

Mon

Filiol

Nephew.
 Fillieul.
 Seigneur.
 Maistre.
 Amy.
 Compere.
 Mignon.
 Copaignon
 Chaland.
 Enfant.
 Voisin.

Voyage.
 Retour,
 Nouvel An,
 Quaresme,
 Encontre,
 Commencement,
 Repos,
 Auancement,
 Vent,
 Conseil,
 Confort,
 Soulas,

Responce.

Et à vous { aussi
 pareillement } Sire.
 bien } Seigneur.
 Monsieur.

Par le tresbunble seruuem
de voz Seigneuries,

Gabriel Meurier.

A 3



AN EX=

POSITION OF A PARTE OF
S. Iohannes Gospel made in sons
drie readings in the English
Congregation at Wesel by
Bartho. Traherō, & now
published against the
wicked enterprises
Of new sterre vp Arians in Englande.

Ioh. Kennell.

¶ He that beleueth in me, beleueth not
in me, but in him that sent me. And
he that seeth me, seeth him that
sent me. Iohan. 12.

¶ Imprinted. Anno. 1557.

8

OF AN EX

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OF THE

Cambridge University Library
On deposit from
Peterborough Cathedral

✠ TO MY

MOST DERE SISTER
ELISABETH P.



THINCKE not to much,
good sister, what you haue
had, but conside what you
haue, remembre not what
you haue ben some tymes
in the worldes eies, but what you be now
in goddes eyes. Lamente not that you
loft, but ioie in that you haue founde.
Whan you were high, you were surely
low, now that you ar low, you ar surely
high. Let this sincke in to your minde,
that if wordlye thinges had not ben ta-
ken from you, you shuld shortely haue be
taken from them, and perchaunce if they
had not ben so drowned, they wold haue
drowned you, before death had removed
you from them. If no aduersite had assa-
iled you, you had ben aded sea, and the
patiēce, & other singular vertues, which
now shine in you, had ben quenched, ei-
ther in your selfe vitterly, or touchynge

the knowlege of anie other, vnfruteful-
ly. And therefore Seneca truly saide,
that, that person is verie miserable, who
neuer felt anie miserie. The world ment
to impouerishe you, but God hath enry-
ched you. The world wold depresse you,
but God hath aduañced you. The world
thought to ouerwhelme you with heau-
ines, but God hath filled you with tru ioi-
es. The world labored to staïne you
with infamie, but God hath made your
name both cleare, and pure, and also to
sende forth a pleasant odor amonge his
saïtes. You haue not thā lost somuch, as
you haue founde. Only beware for the
tyme to cūme, for more remaineth to be
laied vpon you for a farther trial. Yea,
I know that Circe the forcereſſe hath al-
readie, & wil more here after allure you
with hir enchaunted cuppe. But let not
the sweetenes of the cuppes lippes, and
the pleasantnes of the poison begile you.
Rather chose to drinke the lordes cup-
pe, which though it haue a bitter tast in
the first draught, yet in the ende purging
corrupte, and noisome humors, it ma-
kerh a pure, and cleane bodie. You know
that as goddes goodnes hath made you

my Natural sister, so his wrath hath gi-
uen to vs both, and to the rest of our bre-
thern, and sistern an vnnatural stepmos-
ther. How vnmercifully, and cruelly she
hath delt with vs, and how sharply she
hath whipt vs, you can remembre, and
if she beginne now to smile vpon you,
she meaneth the more mischeife. Take
hede good sister, a stepmother, wil euer
be a stepmother. Giue your selfe earnest-
ly to readinge of the holie scriptures.

Holde fast the doctryne that our holye
brother, and eldest saue one, religiously
maintained, whom our stepdame labo-
reth to deface, I trust inuaine. Flie as wel
al idolatrical, as al Anabaptistical straunge
opinions. To which ende I haue dedica-
ted this my litle trauaile vnto you, as to
my derest sister, & whom I most desire to
be preserued pure, and spotles in euerye
parte. I am not ignorā that the better
you shalbe, & sincerer in treu religiō,
the more you shal anger our stepdames
testie harte, and the les fauor you shal fin-
de in your iust requestes. But I haue mo-
re regarde to the welth of your soule, tha
to the welth of your bodye. And there-
fore I haue sent you this preseruatiue

A in.

which our stepdame, if she were, as she
can pretende, shuld take in good parte.
But so that she maye liue in hir babiloni
cal whoredome, and droncken lustes, and
swille in the wine of Aegyptes errors, I
perceauē she passeth not much, how other
thinges goe. Lift you vp your mindes ey
es, and beholde the glorious face of the
lorde Iesus, while our stepmothers eyes
ar dafeld with the glisteringe vaine glos
rie of the world, & toteth al daye in the
deceauable painted face of a monstros
ous man, triple in head, and double in
herte, O that she might be made better,
but see that you, in the meane while be
not made worffe by hyr. Let the frute of
my worffe parte, that is with you, see the
frute of my better parte. Commende
me to him, whom lawes permitte
you to love, to whō god graū
te in heauen, that he se
keth in erth. The
lorde Iesus guide you euer with his holie
spirite, my entierly biloued.

Your Bro, Bartho. Traheron.

THE FIRST

READING.

I HAVE chosen this parte of the holie scripture, wherein to trauail with you at this time bicause thorough goddes great wrath against sinne, and the most despiteful malice of Satan against the truth, the olde hainous heresie of the vni godlie Arrians, is renued in our countree, and as it were raised vp againe from hel. These cankerd old Arrians, that you maie undrestāde their heresie, spake blasphemously of the godhead of our Lorde Iesus. For the first autor of it Arius vetered erroneously, & vngodly in the scoles of Alexandria, in Ægypte, that there was a time, whā goddes sonne was not. By which wordes he ment, that he was not of the same beinge, and substāce that the father is of, nor of the same æternitie and so not the natural sonne of God, and verie God in dede, but an excellent creature of God, whereby God made al thin

A iij.

ges, as by a instrument, as he him selfe opened in farther declaration of his mīde.

For he graūted that the Lorde Iesus was the first, and the selfe creature, & the beginninge of al other creatures, and gaue him also the name of God. Howbeit he thought not that he had his Godhed by nature, but by borrowinge.

For trial of this matter the most noble and godlie Emperor Constantine the great, called a general concile at Nice, of thre hundred, and eighrene bishoppes, of whom manie for singular learninge and eloquence, manie for great holines of life, were compted worthe of everlastinge remembrance. In this famous cōcile it was cōcluded out of the holie scriptures, that goddes sonne is of the same æternitee, of the same substance, essence, & beinge, that God the father is, goddes natural sonne, and coequal with the father, as it appeareth in the Crede, communely called the Nicene Crede. Whereunto the hole assemble agreed, and subscribed, sauinge these fīue, Eusebius bishoppe of Nicomedia, Theognis bishoppe of Nice, Maris bishoppe of Chalcedon, Theognis

oghis bishoppe of Marmarike, and Secundus bishoppe of Ptolemais. Which siue bishoppes for their vngodlines, by the emperors commaundement, were banished out of their countrees. But sone after their exile, Eusebius, and Theognis repented that thei had don so vnduisedly, and sent a booke of repentance to the godlie bishoppes, wherein they vsed these wordes. We haue agreed to the faith, and after we had made inquisition of the meaninge of this worde substantial, we were thoroughly quieted. And in dede we claue not to the heresie, yea we subscribed to the faith, but we subscribed not to the excommunication. Not that we reprove the faith, but we beleued not that he, that is to saie, Arrius, was such one, as he was accused to be. But if the holie counle be so perswaded, we repugne not, but consente to your decrees, and confirme our consente with this our present writinge, not that we can not beare our banishment, but to auoide the suspition of heresie.

Out of

Out of these wordes Socrates the storie
writer gesseth, that these two subscribed
to the faith agreed vpon in the concile of
Nice, but wolde not alowe the depositiō
of Arrius.

This matter beinge thus wisely and
godly establyshed, begāne to be troubled
againē, by this occasion. Constatine the
emperor had a sister called Constantia,
in to whose fauor a cerraine preist crept
te so far, that he cōpted him as one of
hir awne. This preist, whose name the
storie writer vttereth not, as worthe
perpetual obliuio, by thaduise of Euse-
bius declared to Constantia, that the cō-
cile had don Arrius wronge, and that he
thought not as the rumor went. The las-
die durst not tel the Emperor that his af-
firmation, and yet he beleued hir preist.
It happened sone after that he fel sicke,
and the Emperor hir brother cam to vis-
ite hir, at which time he singularly com-
mended hir preist vnto him. Who imme-
diately vpon hir cōmendation receaued
him in to his fauor, and familiaritie. The
preist hauinge gotten boldnes, and liber-
tee of talke, renued vnto him, Arrius
his matter, affirminge that he agreed

with the concile. The emperor answered that if Arrius would consent to the concile, he wolde receaue him to fauor, and sende him againe to Alexandria, to be restored to his former place. And there vpon he sent Lettres to Arrius to repare spedely vnto him. Whan Arrius was come, and presented before the Emperor, he demaunded of him, whether he consented to the faith of the Nicene concile.

Arrius answered that he did consente there vnto. The Emperor bad hi put his faith in writinge, he did so, & this was the confession of hi & of Euzoius that was with him. We beleue in one god, the father almightie, and in the Lorde Iesus Christ his sonne begotten of him before al worldes god the worde, by whom all thinges were made, both thinges in heauen, and thinges in erth. The Emperor forthwith wrote to Athanasius bishop of Alexandria to receaue Arrius, and to restore him to his roome. And bicause Athanasius refused so to do, he was deposed. Then beganne Arrius to sow againe his enuened seedes. The Emperor enformed of his nauyghtie behauior, sent for him againe vnto

Constantinople, and asked him once more, whether he consented to the determination of the Nicene concile. He answered yea, without any staggering the Emperor meruailing at the matter, required of him, to confirme his confession with an othe. And he toke his othe incontinctly, vsinge therein fond craft, and subtiltie. For he had written his awnt doctrine in a paper, and carried the same vnder his arme hole, and so swore that his sentence was, as he had there written, meaninge the paper vnder his arme hole. Here vpon the Emperor commended him to the bishoppe of Constantinople, to be receaued to the communion of catholike Christian me.

Alexander the bishoppe knowinge the malicious wilines of Arrius, staied at the matter. Eusebius a stoute man, ceased not to threatē the good bishoppe, that if he wold not willingly admitte Arrius to the communion, he should be compelled thereunto by force.

The bishoppe perceauinge that he was not able to resiste the violence of Eusebius hauinge the Emperor also on his side, fel to praier, and continued there.

in al night lyngge prostrate before the
lordes table. In the morninge Eusebius
accompanied with a bande of men,
went to Arrius his lodginge, and wil-
led him to solow him to the temple.

Euerie mannes minde was occupied
with expectation of the ende, knowin-
ge the fiercenes of Eusebius, and the cō-
stantie, and godlines of Alexander. Ar-
rius by the waye as he was goinge to
church in the middest of that route, for
mannes necessitie desired to goe a side
to a priue, where his guttes barst out,
and he died an horrible vile, stinckinge,
and shameful death. And so the good
bishoppe was by miracle deliuered from
great feare, and burthen of conscience,
and proud Eusebius disapointed of his
purpose.

Howbeit afterwarde by the meanes
of that nauyghie preist, and Constanti-
us Constantine the Emperors sonne,
whose fauor the preist got by deliue-
ring to him the testamēt that the eperor
left in his hādes, the hæresie of vile Arri-
us was so reuiued, & maiteined, that it
cold not be quēched, but with great tra-
uai of learned mē, & blode of manie Mar-
tyrs, For

For heretikes if thei once preualle, as most cruel persecutors, as in old time the tru Christians felt, in the furious rage of the hæretical Arrianes, and we now se le vndre the most bloodie hæretical Idolatres. Neuertheles the goodnes of God was such, that for the confusion, and overthrowe of this most horrible hæresie, he raised vp most excellent wittes, and mē of most singular lerninge, and vertue, so that in processe of time, after great trauail, after terrible tormentes, & most cruel kindes of death, which the godlie suffred, this hæresie was vtterly ouerthrowen, and beaten doune to hel.

But now as good mē reporte, sondrie phrantike spirites labour to blow life in to it, and to cal it againe in to the worlde, out of Satā's darcke dongeon. And if al be tru that I haue hearde, thei haue patched two, or three peeces of their awne to that ilsauored bodie, and haue made it a sowler mōster than it was before. But howsoeuer thei haue handled their monstrous babie, it shalbe good for vs, to know the truth of this matter, and to haue readie a perfecte rule, to iudge all maner of doctrines. When we haue a

true rule out of goddes worde, it shalbe
easie to auoide al false inuentions. For
what so agreeth not to that rule is to be
refused, and cast awaie. Therefore we
ought first to labor to know what hie
scripture teacheth, and to cleaue there to,
what soeuer, ether lerned wittes can sub
tily deuise, or phrantike braines fanatis
cally, and rauingely dreame out, & pow
re forth at auenture, in their traüces. If
we bringe al thinges to this touchstone,
we shal neuer be deceaued by anie new
broched doctrine. But bicause the matter
of al other is most high, & most exceedin
ge our capacitee, we ought wth al h^{er}seare,
reuerence, sobrenes, and modestie to ap
proch vnto it, & in no wise to entre in to
a place, of such maiestie, brightnes, & glo
rie wth soule sete, and to touch so holie
thinges, wth vncleane handes. Comme
therefore my brethern wth al humilite,
and reuerent behavior to the gospell
of, S. Iohan. For it is euidently true that
none of the diuine writers haue handled
this our present matter, so largely, so plai
ly, & so strongly against al cauillations.
And therefore I haue purposely takē in
hande, to treat some parte of his most

diuine worcke amōg you that, we maye
al certainly know what we ought to thinke
of the lorde Iesus in this behalfe, and
that we maie be surely armed agaiſt the
biſſinges of the venomous ſerpētes clowē
tōūge. For in dede it is a commune opi
niō amōge the olde eccleſiaſtical writers,
that, S. Iohā wrote this treatiſe purpoſe
ly agaiſt ſuch h̄eretikes, as in his time
denied the diuinitie of Chriſt, namely
Carpocrates, Cerinthus, and the Hebion
ites, verie poore mē in vndreſtanding
according to their name, which taught
that the Lord Iesus was a man only, &
not God. Certainly the purpoſe, and
cheiſe marke of the hōle worcke is, to
teach that Iesus our Lorde was not a mā
only, but alſo God, and ſo the true Meſ
ſias, and verie Saueor of the worlde.

The goſpel after, S. Iohan) Euangeliō
ſignifieth good tidings. And in the ho
lie writers it ſignifieth a publike, ſolē
ne, and opē preachinge of Chriſt, who
by his death hath purged our ſinnes, and
beinge riſſen from the deed, raigneth in
the hertes of his choſen, and renueth the
vnto godlines thorough his ſpिरite more
eſthynget from time to time their fleſhly

lustes, and abolishinge more and more
the remnautes of their natural corrupti-
on. And this in dede is verie good tidin-
ges. For hereby we ar deliuered from
the feare of death and damnation, and
from the bondage of sinne, & Sarā, breis-
sely hereby we ar remoued frō darcknes
to light, from despeare, to good hope
from death to life, from hel to heauen.
Now bicause the office of proclaminge,
and publiſhingē this most ioiful tidiges,
was committed to the ministers of the
new testamēt, the name of Euāgelistes
is most proprely attributed to them, &
specially to those that discribe the natiui-
tee, cōuersation, death, & resurrection
of the lorde Iesus, wherein this blissful-
nes resteth, that we so much aduance.
Some writers affirme that as manie pro-
misses of felicitie, and saluation as there
be, so manie gospels there be, and that
therefore the prophetes ar also euange-
listes, whan they speake of the redemp-
tion, that goddes annointed shuld accō-
plish. I thincke it not good to strue a
boutē wordes, and I denie not that the
hebrue word, Bassar, which signifieth to
euangelize, & to preach good tidinges

is applied in some place to me of the
old time. Howbeit I beleue rather, that
Euāgelion is an opē publiſhing of ſal-
uatiō alreadie perſirmed, & accompliſhed,
than of the ſame promiſed. And there-
fore they ſpeake more diſtinctly, & pro-
prely that giue the name of Euāgelistes
to chapoſtles, & writers of the hīſtorie
of the lorde Jeſus, & finally to the mini-
ſters of the new teſtamēt. And to giue
place rather to this iudgemēt, the wor-
des of our ſauēor in the 16. of Luke mo-
ue me, where he ſaieth, that the law, and
the prophetes were vnto Iohā the Bap-
tiſte, & that from that time the kingdō
of god was euāgelized. The kingdō of
god was in dede taught before, and the
goſpel preached in ſome wiſe, but it was
not ſo opēly, ſo largely, ſo plainly, ſo far
& wide publiſhed, and proclaimed.
But herein as I ſaid I wil contēd with no
man, nor binde the worde to this pro-
pre ſignificatiō only. For I am not ig-
norāt what a wrāglīnge wit-maie ga-
ther out of the ſourth cha. to the Hebr.
After S. Iohā). The hīſtorie of the goſ-
pel ſheweth that the Lorde Jeſus out of

the nombre of his disciples chose twelve
ue princip al, to whom he called Apostles,
bicause they shuld be sent as his special
Embassadors in to al the world to pub
lish, and preach the glad tidings of free
saluation. And amonge these twelue
there were three yet more special, & sin
gular furnished with most excellēt gif
tes, and therefore admitted to certaine
thinges, where thother were excluded.

Of these three Iohan was one, of whō
it is writtē singularly and specially, that
he was the lordes biloued. To
whom also the Lorde gaue this mer
uailous name, that he was called the son
of thondre. And surely who so
weigherh this present worcke, shal thin
ke that he rather thondreth from hea
uen, than speaketh mannes wordes.

Numenius an heathen Philosopher,
whan he had red the beginninge of this
gospel, barst out in to these wordes:

I praie God, I die, if this barbarous
fellow haue not comprehended in few
wordes, al that our Plato prosequu
teth in so manie worckes.

He called

He caned him barbarous bicaule he was
an hebreu, and in his writinge leaueth
traces of his mothers touge, & foloweth
not curiously the finenes, & proprietes
of the greke maner of speakinge, but
he graited vnto him asmuch knowlege,
as the most famous Philosopher, & fa-
ther of al lerned wittes Plato had, and
more shortenes in writige, which is mo-
re cōmendable in a writer of graue mat-
ters. Writers of histories shew manie wō-
derful thinges of this Iohā, as that he was
put in to boilinge oile, & cā out againe
vnhurte &c. But it shalbe sufficiēt for vs
to know, and cōsidre that he was one of
the most excellent, singular, & special a-
postles, & therefore a mete witnes of the
Lorde Iesus.

In the beginninge) Kinge Dauid in-
spired from aboue teacheth in the third
psal. that to saue pertaineth to Iehoua.
The prophete Esaie moued by the same
spirite in the. 45. cha. hath these wordes:
Israel is saued i Iehoua, which a perpetu-
al saluatiō in which cha. also God spea-
kinge of him selfe, saith thus: A iust God
and one that sauerth there is none be-
side me, And in the prophete Hosea, he

beateth in the same, saynge, thou shalt
know no god besides me, & there is no
sauour besides me. And in Hieremie he
pronounceth him accursed, that shall trust in
man, & make fleshe his arme, which wor
des constrain vs to seke saluatiō no whe
re saue in God. But we al seke saluation
at the handes of the lorde Iesus, we al ac
knowledge him to be the saueur of the
world. We must thā of necessitee know
him to be god, onles we wil forge, and
mainteine a faith not agreynge to god
des worde. And that vndoubtedly god
des Messias, whō the father æternally ap
pointed to be the saueur of the world, is
God, the holie scripture beareth witnes
most plainly, that we shuld be certaine
that we swarue not from god, whā we se
ke saluatiō in him. For the kinglie pro
phete Dauid in the. 45. psal. where with
a notable songe he celebrateth the prai
ses of Messias, saith thus: Thy throne
o God is for euer. In which wordes he
giueth him not only the name of God,
but also confesserh his throne to be euer
lastinge. Now no mānēst throne is esta
blished for euer sauinge goddes only.
Esaie in the. 9. cha. calleth him el gibbor

B iij.

a stronge god, and in the same cha. he
teacheth that there is no measure, nor en-
de of his kingdom. The prophete Hie-
remie to take awaie al cauillations, tea-
cheth expressely that he is Iehouah, which
name is neuer giue nor can be giue, saue
to the true God only, the autor and sou-
taine of al beinge. For these be his
wordes: Beholde the daies comme sai-
eth Iehoua, and I wil raise vp to Da-
uida iust blosom, and a kinge that raig-
ne, & do wisely, & shal execute iudge-
ment, and righteousnes in the erth. In his
daies Iehuda shalbe saued, and Israel shal
dwel safely & this is his name which thei
shal call him, Iehoua our righteousnes.
And this confirmeth the prophete Ho-
sea, where god speaketh thus: But I will
haue pitie on the house of Iuda, and wil
saue the in Iehoua their God.

In the new testamēt this matter is
taught most clearly. For these be. S.
Paules wordes in the. 9. to the Ro. whos-
se be the fathers, and of whom is Christ
after the flesh, who is ouer al god bles-
sed for euer. And in the. 2. to the Philip
Let the same minde be in yon, which
was also in Christ Iesu, who beinge in

the forme of god thought it not robberie to be equal with god, and yet emptied himselfe, takinge the forme of a seruant &c. Thus S. Paule teacheth that he is not god by vsurpation, but by nature, and that he was, and euer is, & shal be in the forme and state of god, & verie god, as when he saith that he toke the forme of a seruant, he meaneth that he entred in to the state of a seruant, and became a verie seruant. Some wranglige spirites wrest this place verie boldly, & vngodly. For thei saie that S. Paule teacheth nomore, but that the lorde Iesus was humble, and content with his state, and aspired not farther, ne went aboute to climme vp vniustly to an æqualitee with god. But if that were the meaninge, when S. Paule saith, that beinge in the forme of God, he thought not to make himselfe equal to god by robberie, he shuld signifie that beinge in that state that he was in, he might haue so dō, & haue preuailed. Or els what great matter had it be, that he abstained frō that, which ōe to haue gō aboute, or to haue thought vpon, had ben more than mere madnes.

B iij.

wherefore it is euident that this theire
deuise, is the verie rauinge of sicke bray-
nes, beside that they shamelesly wringe
these wordes out of their natural sense,
he thought it no robberie to be æqual
with God, & make them signifie, whe-
ther thei wil or no, he mēt no robberie,
or he wēt aboute no robberie thinkin-
ge to make him selfe æqual to god, in
such a sense, as thei neuer knew before,
nether wil abide, oles they be haled clea-
ne out of jointe. S. Paules meaninge is
this, that the lorde Iesus beige verie god
yet couered his glorious maiestie with
the shape & state of a seruāt, & hūbled
him selfe vnto the death of the crosse, to
do vs good, which exēple he setteth be-
fore vs, to solow, & not to be ashamed
to abase our selues to the welth of o-
ther. For we cā neuer cast doune our sel-
ues so much, as he did, if we cōsidre his
glorie & diuine estate, & what a thige
it is, for him, that is verie god, to beco-
me not only a mā, but also a seruāt, and
not that only but more ouer to be ap-
pointed to a most vile, & shameful de-
ath. Now the higher he was, the more
liuelier his exēple is to moue vs, & to

make vs ashamed of our disdainfulnes,
And therefore, S. Paule speaketh of his
godhead, which he had & hath natural-
ly, that we maie know, that his humbling
came not by force, but of his owne
good wil. Where I haue turned this
worde (alla) which signifieth but, in to
these wordes, & yet, I haue marked
that S. Paule so vseth the word (alla) in
manie places. One shal suffice, for this
time, in the .6. to the Cor. he speaketh
thus. For though you haue innumera-
ble leaders in christ, alla, but not manie
fathers, that is to saie, yet not manie fa-
thers. To returne to our purpose. S.
Paule in the .14. to the Ro. applieth this
sentēce of Esaie: Euerie knee shal bow
vnto me &c. to the lorde Iesus, with the
se wordes: we must al be presented befo-
re the iudgemēt seate of Christ. For it is
writte as truly as I liue saiethe the lorde,
euerie knee shal bow vnto me &c. But
it is euident that those wordes are spoken
of Iehoua, in the prophete, & so must the
lorde Iesus be Iehoua. For thes be the
wordes of that prophetie in the 45. cha.
Am not I Iehoua, & there is no god bes-
ides me, a iust God, & one that sauethe

there is none besides me. Loke vnto
me, and be saued al ye endes of the erth;
for I am god, and there is no more, I ha-
ue sworne by my selfe, the word is gon
out of my mouth in righteousnes, that
euerie knee shal bow doune vnto me
&c. Againe. S. Paule in the ninth to the
Ro. teacheth that the lord Iesus is the
stomblinge blocke, and the stone where
at the Iues shulde fal, which thinge the
prophete Esaie speaketh of Iehouah.

For thus he writeth: you shal sanctifie
Iehoua the lorde of hostes. And he shal
be a sanctuarie, and a stone to stumple
at, & a rocke to fal at, to bothe the hous-
ses of Israel a snare, and a' trappe to the
indweller of Ierusalem. And manie shal
stumble in them, or amonge the, shal
fal, and be brused, & snared, and takē.

Now cōpare Esaie, and Paule together,
and you shal see, that the lorde Iesus is
Iehoua, as S. Paule colde vndrestande
the scriptures, who was sure that he had
goddesspirite.

The Angel also in S. Luke saith, that
Iohan Baptiste shuld turne manie of the
childrē of Israel to the lorde their god,
and that he shulde goe before him in the
spirite, & power of Elias. But the lord

Iesus him selfe teacherh, that Iohans of
sice was to goe before his face, alleginge
the texte of the prophete Malaki, after
this sorte in the .ii. of Matheu: beholde
I sende myne Angel before thy face,
which shal prepare thy waie before the.
So must the lord Iesus be the Lorde
god of the Israelites.

But this matter is no where taught
with greater cleannes, light, & grace, thā
in this gospel of S. Ioh. For in the first
parte of his first cha. speakige of the true
Messias, namely of the lord Iesus our vn-
doubted saueor, that our faith might
safely rest in him, and that we might
know it to be cōsonant to the truth of
goddes word, & that we make not fleshy
our arme whā we putte our trust in hī,
he saieth, that he was euergoddes worde
vtrue, & wise dō, & that he was with god
& that he was verie god, & that al thin-
ges were made bi hī &c. here indeede our
wittesar daseld, & amased, here arise ma-
nie thoughtes. For here to be spokē of
god I saie, & goddes worde, & the wor-
de is said to be god, & to be with god.
It semeth thā to mānes hastie reaso, that
there be two goddes. But the truth is,
that there is but one god.

Wherefore some haue be so bolde, or rather so mad, as to denie the godhead of the lorde Iesus, & to bringe him in to the ordre of creatures, & to saine him a made God, lest there shuld be two natural goddes. For they can abide no more of god, than they can comprehend with their litle wittes.

But we must consider that god is best knowen, yea only knowen to him selfe, & we must thinke him to be such, as he himselfe hath opened vnto vs, that he is, & not such as we can imagine him, or comprehend him. Now he hath taught vs that there is one god, the father, the sonne, & the holie gost. That the father is god, the sonne is god, the holie gost is god, & yet not three goddes, but one god. Three distinctions, three proprietes, & as the good fathers speake, three persones to be in the godhead, he himselfe hath taught vs, by his special instruments sent by him in to the world, to teach the assured truth. And it followeth not in dede herevpon, that there be three goddes. For these three haue one substance, (if it be lawfull to vse that terme in this matter,) one essence, one beinge.

I graſſite it ſhuld ſolow, that there we
re three goddes, if they were three ſon
drie diuided ſubſtances. But now the
ſubſtance and eſſence is one, and they diſ
fer not therein, they differ only in pro
prietes, and perſons. This is the pro
prietee of the father, that he is the ſou
taine & head ſpringe of al, & begetteth
his ſonne. This is the proprietee of the
ſonne, that he ſhineth from the father,
iſſueth and ſpringeth out of him, and is
begottē of him. This is the proprie
tee of the holie goſt, that he procedeth
from the father, and the ſonne. If anie
mā wil aſke how this trinitee, can bein a
vnitee, & a vnitee in a trinitee, the ſame
declareth, that he wil not be ſatiſfied, vn
til he haue eſtred in to the ſecretes of god
and know al that is in god, and be as wiſe
as god, and comprehend that, that is
infinite, and vnmeaſurable within the
ſmal compaſſe of his franticke head, and
ſo in dede ſhew him ſelfe to raue, and to
be more mete, to be placed in bedleem,
than in the companie of Chriſtiane mē.
Whan god hath once clarely and certai
ly ſaied it, it is our parte to thincke it
to be, as he hath ſaied it to be. For

surely it maie be, & it is, whan he hath
plailly saide it, though our reason cā ney
reach it. And that god hath said this
with cleare wordes, it shal most euidently
appeare out of. S. ioannes doctrine, whā
it shalbe weighed. For I doubte not but
that we al acknowledge, that what so .S.
lo. saierh, god saierh, And whā we know
that god hath certaily said it, we wil be
leue it, though it seme neuer so much re
pugnant to reason. For we refuse not al
that is repugnāt to reason, but whā the
same is repugnant to goddes worde.
And to saie the truth this matter is not
so much repugnāt to reason, as it is aboue
the reach of reason.

In the beginninge was the word)
The word was in the beginninge. By
the worde the euangeliste meanerh, the
secōde person in the holie trinitee, name
ly our lorde Iesus Christ touchinge his
diuine nature, as it appeareth afterwar
de, whā he saierh, & the word became
flesh. Here we must cōsidre why goddes
sonne is called a worde. Aunciat wri
ters cōsidre a worde two waies. For thei
reach that there is an outwarde worde,
& an inwarde worde. The outward word

is that soundeth, & passeth awaie. The inwarde worde is the cōcepte of the herete, which remaineth stil in the herete, whā the sound is past. So thei saie that god hath an outwarde worde, which is sounded, pronounced & writtē in booke, & that he hath an inwarde worde, which remaineth with in him selfe where of the outwarde worde is an image, effecte, & frute. This inwarde worde euer remaininge in him is called his sonne, as the cōcepte of the herete maie be called the engēdred frute of the herete, and the hertes childe.

Thei thincke also that he is called the worde of god, bicause that as a worde is the image of mannes minde, & representeth it vnto vs, so the Lorde Iesus is goddes image, and most liuely representeth vnto vs his power, his godshēd, and his wisedom.

For what so euer is in the father shineth in the sonne. Some other thincke that the worde here is taken for a thinge, after the hebrue maner of speakinge.

For the hebrues vse (D A B A R) which signifieth a word for a thinge.

Whā Esaie

When Eſaie the prophete asked king
Fzechias, what the Embaſſadors of Ba-
bilon had ſeē in his houſe, he aunſwe-
red thus: They ſaw al that was in myn
houſe, lo haiaſt dabar, there was not a
worde, that is to ſaie anie one thinge,
that I ſhewed not vnto them in my
treasures. The prophete replieth: Be-
holde the daies comme, that what ſo e-
uer is in thy houſe ſhalbe take awaye, &
what ſo euer thy fathers haue laied vp
in ſtoare vnto this daie, ſhalbe caried
to Babilon lo iſvather dabar, there ſhal
not a worde remaine ſaith the lorde,
that is to ſaie, there ſhal not one thinge
be left behinde. The angel alſo in, S.
Luke when the Virgine Marie mer-
uailed how ſhe ſhuld conceaue a childe
without mannes helpe, ſaid vnto hir, no
worde ſhalbe impoſſible vnto god, that
is, no thinge ſhalbe impoſſible for him
to do. So then after this underſtandin-
ge S. Iohānes meaninge is, that in the
beginninge there was a diuine, & hea-
uēlie thinge with god.

The greke vocable, logos, which S.
Iohan. uſeth, hath ſondrie ſignificatiōs,
and amonge other beſide cōmunicatiō,

and talke, it signifieth reason, and wisdō
which singificacion agreeth ryght wel.
For Salomōn calleth that thing wisdōe
that was with God before the founda-
cion of the world was laied, and that
was Amō before him, that is to saie, as
the Hebreues expounē the worde, a di-
rector. For by that wisdome God made
all thinges, and doeth all thinges, as it is
there expressed, by me kinges raigne, &
Princes enacte righteousnes & c.

Surely in my minde S. Iohn hath res-
pect to the first cha. of Genesis, and open-
neth the same vnto vs. For Moses saith
not simply, that God made all thynges
of noughte, but that he spake, and made
thinges, that is to saie, that he made all
thinges by his worde. By the worde
than I vnderstande Goddes vertue, and
power, wherby he hath opened, and as
it were set abrode himselfe in makynge
all thinges, & in preseruing & maintai-
ning thē in their state, & finally in repai-
ring, restoring, and renuing them being
decaied thorough sinne. For as a worde
uttereth, and bringeth forth that, that is
in the herte, so by this moorde, this po-

C. i.

wer

wer, & vertue of god, is vttered brought
forth, and sette abroad, that laie hydden
in god before. So that I thinke that he is
called goddes worde, both bicause he is
gods wysdome, and gods image, represe
tyng all that is in the father, and also be
cause he is the secreete vertue, and power
of God, wherby god vttereth, sheweth
oute, and sendeth forth that is in hym,
namely hys might, and wisdom in ma
king all thynges, his goodnes in preser
uing them, and his mercy in declaring to
mortal men his wil, and pleasure, and in
recouering and sauing them being lost.
only let vs beware, that we take not this
vocale (word,) grossly for a word soun
ded, pronounced, or writtē, but for an es
sencial person subsisting, and abiding in
God, and than whether we vnderstande
the worde to be gods image, and bright
nes, gods vertue and power, or goddes
wisdome, we shall not doe amysse. For
the holy scripture giueth al these thyngs
to the seconde person in the most sacred
trinite. In the beginning) that is before
the world was made for so we learne in
Salomon, Iehoua possessed me in the be
ginning

ginning of his waye, before his workes
Meas from than, that is to saye eternall
ly. And than he goeth forth, meolam, frō
euer I was stablyshed, from the head, be
fore the beginniges of the earth. Bee in
the homoth in not depes, that is whā the
depes were not, I was conceaued, be ein
maienoth, in not fountaines, that is whā
the fountaines were not yet laden wyth
waters. Before the solidaciō of moun
taines was layed, before the hilles I was
conceaued. Yet he had not made the erth
and the outward partes of it, & the head
that is the beginning of the dust of the
world. Whan he prepared the heauens, I
was there. & c. hitherto we haue reher
sed the holy gostes wordes out of Salo.
prouerbes. And I thynke more sondrye
wordes can not bee deuised to expresse
that gods wisdom, euen the Lorde Ie
sus, touching his diuine nature, was with
God before any creature had his beyng.
And in dede sith the Lord Iesus, in that
he is gods sonne is gods wisdom, thei blas
pheme God, that imagine anye tyme
whan he was not: For so they imagine a
tyme whan G O D was wythoute wise
dome. We haue another place of the
C.ii, scripture.

Scripture, that teacheth vs thus to vnder
stande, in the beginning. For in the. 17.
cha. of this gospell, the Lorde hymselfe
saith: glorifie me father at thi self, with
the glory, which I had before the world
was with thee. he that had glorie before
the worlde was made, was, and had a be-
inge beefore the worlde was made. For
that, that is nothing, cannot haue glory
while it is nothing. ¶ **¶** It is euidente
that S. Iohns intente is in this chap. to
shewe what goddes sonne is touchinge
his substance, essence and being. And if
he had been a creature, here had been a
place of necessite, to shewe that he was
made. But he saith not that he was made
yea he saith that he was alreadye, and
had his being before any creature was
made. And so he is exempted out of the
number of creatures.

And these two woordes in the begins-
ning, and was, confounde two heretikes,
Cerinthus, and Arius. Whan Cerinthus
shall swinishly grunte that the Lorde Je-
sus was a pure mā, and had his beginning
of Ioseph, and Mary, we maye stopp hys
mouth with this worde in the begyn-
nyng

ning. For he that was in the beginninge
was not to be begone in the tyme of Io-
seph, and Mary. Whan Arrius shal blas-
phemously iangle, and peuillye bable,
that he is a creature, we shal putte hys
rude talke to silence, myth thys woorde,
was. For he that was alreadye in the be-
ginning, before any thing was made, &
had his beeing beefore the creation of
thinges, was neuer made. And this voca-
ble (the worde) bindeth both these here
tykes together in a bundle and throweth
them down to hell. For eyther to saye
that Goddes worde was not eternallye,
or that Goddes worde is a creature, is to
say that God was some tyme withoute
his wisdom, and power, or to saye that
God had no wisdom, vntyll he hadde
made it. For it is manifeste out of Salo-
mon, that Goddes worde is his wisdom.
For there it is taughte, that all thynges
were made by hys wisdom, and here
we are taughte, that all thynges were
made by his worde. So his wisdom, &
his worde muste be all one. And than cā
not his worde be a creature. For G O D
was neuer, nor neuer shalbe without his
C.iii. wisdom

wisdome. But the Arrians make an argu-
ment wherby they thynk to ouerthrow
all. That say they, that begetteth is be-
fore that, that is begotte, but the father
begetteth, ergo he is before the sonne,
that is begotten. To this first I answer
that they, which will shewe thynges vn-
create, by thynges create, shal sometimes
shewe themselves very fooles. Secondly
I answer that the argumente is not al-
wayes true, in thynges create. For lyght
springeth out of the sunne, and therefore
we mai say, that the sunne begetteth lyght
and heate issueth out of fier, and yet the
sunne is not before his lyghte, nor fier
before heate. But as sone as the sunne is
lyght is also, and as sone as fier is, heate is
The sunne goeth before his lyghte, fier
before heate in order, nor in tyme. And
so we may say, that the father is before
his sonne, god is before his wysdome
in order, not in tyme. In order, because
wisdome springeth from the father, not
in time, because the father is neuer with-
out his wysdome. But yet thei blasphemously
demaunde, whether the father be-
gatt the sonne, whan he was, or whā he
was not, thinking whatsoeuer shall bee
answered,

answered, to the w^{or}d an absurdyte. Whether
indeede the demaund is most absurd, and
p^{er}u^{er}sive. For we wyll demaunde of them
agayne, whether fier begette heate be^{fo}
re heate is in it, or after. If they saye be^{fo}
re, than they graunte that fier is some
tyme without heate, which is impossible
For it is no fier that hath no heate. If thei
say after, than we will saye as they saye,
that the begettyng of heate is superfluo^u
ous, syth heate was there before. Againe
we myght aske them, whether god whā
he was became god, or became god be^{fo}
re he was. But we delight not in such
vaine questions, wherewyth idle wittes
sp^{or}te their follies. But briefely to them
we say, that it is no absurdyte to affirme
that the father begetteth his sonne alrea^d
dy being, bicause the sonne is euer in him
& springeth euer frō him, no more than
it is an absurdyte to say, that mā's mynde
begetteth reasoⁿ, bicause reason is in it
& sprigeth frō it. And yet mā's mynde is no
soner, thā reasoⁿ is. But these great clerks
cā imagine none other begettig, but mā's
grosse begettig of childrē. And so absur^d
dites solow not our doctrie, but their dre^m
migs. For our doctrie of gods sōne, & of
C. liii. begetting

begetting, is farre from the grosse imagination of mans, or beastes fleshye begetting. There is nothyng in oure doctrine but heauenly, and spirituall. And these menne are altogether drowned in fleshe, and speake nothyng but fleshe, & fleshy thynges.

In yll rehearse another argumente of theirs, that the simple, and vnlearned be not perchance combred, and amased with their sophistications. Otherwise I think all their reasons rather to be buried in perpetual silence and darkenes, and to be in dede so many blasphemies, as they bee reasons. For they aske whether God begatte his sonne withoute consideracyon or consideringe and willinge. If neyther considering, nor mylling, than saye they he suffred somewhat, that he would not. If considering, and willing, than his consideration, and will wente before his generation.

But as before we may discover their extreme folly with another demaunde. For we may aske whether God be good and mercifull of hys owne wil, or agaiſt his will. For if he be good, and mercifull
of

of his own will, and wil goeth before all
things, that are chosen by wil, thā there
was a time or space, when God was not
yet good, and mercifull, but consulted, &
toke deliberatiō aboute those thynges.
Item we may demaunde of them, whea
ther the father be God of his will, or as
gainst his will. If of his will, then after
these mens high wittes, his wil went be
fore his essence, and beeing. If agaynste
his will, who constrained him? who
seeth not nowe the outrageous madnes,
and extrēe franſie of these wilde spirits.
For in dede in naturall thynges no will
goeth beefore. In hiche will hath place
only in those thynges that bee withoute
the substance of him, that taketh delis
beraciō. But here we wil make an end of
this lecture. Let these words of the Euan
gelist my brethren which we now haue
treated sinke depelye into your heartes,
which weighe downe so greate heresies
and teache vs so excellent, and so diuine
thynges, as the angels can not attaine vn
to. Let vs consider how great goodnesse
of God this is, that he hath vouchsafed to
open vnto vs the moste reutrende tem
ple

ple of his diuine maiestie, and lette vs
praise hysholy name therfore, and bee
thankefull.

The second

readyng.

ANd the word was wyth God. Be
fore the worlde was made, there
was nether time, nor place. And
therfore the worde being a thyng subs
sistinge in the beginninge beefore any
thyng was made, could be no where but
wyth god, and in god. For than ther was
nothing but God. And so he must nedes
be of the same substance that god is of.
For if he were not of the same substance
and yet was in the beginning, that is to
say euer a thyng subsistinge wyth God,
than the proprietes of God shoulde be
take away. The proprietes of God ar to
be infinite, and to be omnipotent. But if
they were two sondrie diuided substan
ces, neyther of them shoulde be infinite,
nor omnipotent. For where the one was
the

the other shold not be, nor where the po-
wer of the one, the power of the other.
Their substance than of necessite, muste
be one, and the same, and yet these words
shewe manifestly a difference in the gods
head. For it were a great absurdite to say
the worde was with god, if there wer no
maner of difference betwene god, and
the word. For who can say of one thing
hauing no maner of difference, that that
thing hath a thyng wyth it. Who canne
saye without absurdite in suche a ringe
there is a diamonde, and in the diamode
or with the diamonde, there is a diamod
speaking of one only diamond. Thus we
may say, in such a ring there is a diamod
and in the diamonde a point, a rase, or a
vertue to take awaye the power of the
adamāt stone for there is some differēce
betwene the point, the rase, & the vers
tue, & the diamonde it selfe. So thā whā
we say a thing is with a thing, there is a
differēce betwene the thing with which
it is, and the thing that is with it. These
words therfore forceably ouerthrowe a-
nother heresie, namely of Sabellius, who
affirmed, that there was no distinction
of persons in the Godhead.

And

And that these woordes the father, the sonne, and the holy gost were only sondrie titles, and names geuen to one person as one and the selfe same man may some times be called tall, some times sayre, and some times valiant &c. So he mingled and confounded altogether, teachyng that god the father was sometimes called the father, sometimes the sonne, and some times the holy gost.

But we holde leaning to the euident truerh of Gods worde, these three distinctions, these three sondrie persons, vnmingled, and vnconfounded, so that the father is not the sonne, nor the sonne the holy gost, or the father. As in the sunne that shineth ouer vs, we see three things vnconfounded, and vnmingled. For we consider the sunne by it selfe, the light by it selfe, and the heate by it selfe. The light is not the sonne, nor the heate the light, but they be three distinct thinges. I say not this as though the material sun could sufficiently expresse the thinges of the godhead. For no creature can expresse that mystery. Yea no corporal thyng can expresse a spirituall, and mindly thyng.

But

But I speake it to shewe you some waye,
for the stayeng of vnquiet heades, that
sondre thynges maye be in one vncons
founded, and vnmingled, that is euerye
one abiding still in his propre nature.

Now that these three distinctions be in
the godhead I wyll briefly shewe you
out of gods worde. And firste I wyll be-
ginne wyth the holy goste. In the 14. of
this gospell the Lorde himselfe sayeth:
I wyll entreate the father, and he shall
geue you another comforter. This word
another, noteth a difference betwene the
sonne, and the holy gost. For it can not
be sayd of one, and the same haue no
difference that he is another besydes hym
selfe. Agayne speakyng of the holy gost
in the 16. ca. he shall receaue, sayeth the
Lorde Iesus, of myne, and shall shewe forth
vnto you.

These wordes also declare a plain dis-
ff. rence betwene the sonne and the holye
gost. For he coulde not haue sayed, he
shall take of myne, if there had not been a
difference betwene hym that taketh, and
him from whom he taketh.

Nowe a difference both betwene the
sonne

sonne and the holy gost, & also betwene
the father & the holy gost, may be easely
and plaily gathered out of these wordes:
whan the comforter shall come, whom I
wil sende vnto you from the father, the
spirite of trueth, which procedeth from
the father, he shall witnes of me. For ther
is a difference betwene him that sendeth
and him that is sent, & there is a differēce
betwene him that procedeth, & him frō
whom he procedeth. And that there is a
differēce betwene the father, and the sōne
these wordes of the Lorde Iesus teach vs
sufficiently, I & the father H E N E S
M E N are one. For the plural nōbre no
teth two. If there had been no distinctiō
betwene the father, & the sōne, he shoulde
haue said I & the father am one, & not ar
one. These wordes also that we haue in
hande, the worde was with God, proue
the same ineuitably, as I haue said.

Here I must warne you of another er
ror, that whā you heare that the worde
is with god, & springeth out of god the
father, ye imagine not that he departeth
and is diuided frō the father, & is a sub
stance a part. For our former example of
the

the sunne maye teache you that, that is
not of necessite. For lighte is with the
sunne, & issueth out of the sunne, & yet
deparreth not, ne is diuided fro the sunne
And though no example could shadow
the matter vnto vs, yet the trueth is, that
goddess sonne is so with god, and so be-
gotten of God, and so springeth from
God, that he abydeth still in God. For
Goddess nature admytteth no diuision.

And the word was God.) As the sens-
tence beefore sheweth a difference betwene
God the father, and the sonne in
their persons, so thys teacheth an vnitie
in substance.

For sith there is but one God, the
sonne beeyng God, as S. Iohn clearely re-
chercheth, that we myghte bee sure of the
sonnes diuinite, he must nedes be of the
same substance, that the father is of. Els
ether there should be sondri gods, or the
sone shoulde not be naturally God. But
the wordes that goe beefore, and these
wordes, and the words that folow which
assigne to the sonne the making of all
thinges, proue that he is naturally God.
For

For what is eternall and without begin-
ning, but god: what was with god be-
fore the world was made, that was not
god: how coulde Iohn speakyng of the
nature of a thing, that was in the begin-
ning, affirme it to be god, onles it were
god: For what substance could there be
before any thing was made, that was ne-
ther gods substance, nor a creature. For
what so is not a creature, and yet hath a
being, is surely god. And whereby were
all thynges made but by god: For Esaie
teacheth that god vsed no minister in
makynge the worlde, whan he saith I as
lone extended the heauens by my selfe.
But he made all thynges by hys sonne,
therefore his sonne muste be hymselfe,
that is to saye of the same substance, es-
sence, and being. And that there can not
be two gods, we haue already proued by
gods propreties, and all the scripture co-
stantly affirmeth the same. But it is most
vehemently taughte in these wordes of
Esaie: is there a God besyde me? Before
me there was no god framed, nor shal be
after me. The sonne than beyng natural-
ly god, must nedes be of the same substance
and

and essence that the father is of and so
though the father be naturally God, the
sonne naturally God &c. yet there bee
not three Goddes, but one God, because
the substance of those three is one. These
wordes also, the worde was God, cho^l
another heresie in my opinion more sub
tile than the heresie of Arrius. For Pau
lus Samosatenus and his scolars graunte
that the worde was euer with God, but
by the worde they vnderstand not a sub
stance, a subsisting essence but only gods
purpose which he had eternally to make
the world, and to make him a sonne out
of the virgin Mary, that shoulde bee a
most excellent man, and the saueoure of
the worlde. But how can a bare purpose
to doe thinges bee called God, whan it
hath no subsisting and abiding nature?
Forther these wretches see not that by
their strange and worse than Platonical
imagination, thei make trees, and stones
and wormes equall to Goddes sonne in
eternite. For they were euer in gods pur
pose. And yet I thinke they wil sticke to
call them gods.

But though thys sentence of S. Iohn

D. i.

be

be sufficient to holde their noses to the grinde stone, yet take that with you also that is written in the.17.chap.of this worke, glorifie me father with the glori which I had before the worlde was with hree.

What glorie coulde an onely purpose without substāce haue before the world was with God? Yea how could he be, before the world, if he were in Gods purpose only? For so was the worlde euer with God. How could he reioyce before him whan nothing was yet made, as Salomon teacheth, if he were than but in hys purpose? Neither could this be truly sayed, before Abrahā was, I am, if he wer in the beginning, but onely in Goddes purpose, for so was Abrahā euer in gods purpose.

For God beginneth not newe counsels, and purposes, But his purposes are eternal, & altogether, & he nedeth not time to deuise & purpose one thing after another, which is mans weaknesse, For he seeth all that he wil dooe at once with one sight, whiche if we coulde doe

we

we would not take one counsell after a
nother. But oure weaknesse compelleth
vs so to doe, whiche is farre from God,
and therefore all his purposes be in him
together, & at once. But sith his sonne
was in him before Abraham, it muste
nedes be, that he was otherwise in him,
than in purpose,

And in dede he that is euer in substāce
and beeing, maye well be saied to bee
before him, that was onely euer in pur-
pose, and not in substance, and verie bee-
ing. Thus thys heresye also laieth flatter
vpon the grounde with out life, or br a
thing.

This was in the beginninge with
GOD.) The Grekes haue a prouerbe
that the thing that is faire, and goodly
maye bee repeted once or twice, Saincte
Iohn repeteth the verye thinge, that he
spake before. And thys he dooeth not
superfluously, but vpon greate purpose
For he will depelie printe in to vs, that
GODDES woorde is eternall, with
oute beginninge, and no creature.

D.ii. As

As if he would say thinke not that this
fell from me inconsiderably whan I saied
the worde was in the beginninge, and
saied not, that it was made. For, that you
may be assured for euer of my meaning
and of the trueth of the matter, I saye to
you againe, that the worde was in the
beginning, and had his beyng before as
ny thing was made. That the word I say
was eternallye with God, and is no crea-
ture. For it was euer with God, and had
euer his beeing. This is the diligence of
our holy writers, that whan a thing is of
great weight, and importance thei will
beate it in twise, that it maye sticke the
faster.

Althinges he hath shewed vs the sub-
stance, essence and being of the lorde les-
sus, nowe he teacheth vs to know hi by
his workes. For he sayth that al thinges
were made by him And if all things wer
made by him thā he must nedes be god.
For God himself saith in the .44. of Es-
say, I am Iehoua the maker of al thinges,
I only extende the heauens and stretche
forth the earth by my self. But the Pro-
phete Dauid saith that the heauens wer
made,

made, and stablished by Goddes worde
and this place testifieth, that all thynges
were made by it, so Goddes worde must
nedes be God, forasmuche as God made
al thynges alone by himselfe, and yet by
his worde.

Here we must beware of sondrye cor-
rupters of the scripture. For some peuilly
ly, and drunkenlye affirme, that S. Iohn
speaketh of God the father, when he saith
that al thynges were made by him, be-
cause the Greke pronowne is indifferent
to be interpreted by it or by hi, the word
(logos) being the masculine gender. But
how werishe a thing were this, & howe
farre beside the purpose, if going about
to teache what we shold thinke of gods
sonne and of his nature he should write
thus: Goddes sone was in the beginning
with God, and was God, he was in the be-
ginning with God and all thynges were
made by him, that is to saye by God the
father, what were this to his purpose,
which is to shewe vs what Goddes sone
is, if he should tell vs that God the father
made al thynges. But, S. Paule shal make
these dreamers to blushe, and defeateth
of

of these miserable thiste, to the sighte of
very childrē. For to the colossians, he wri
teth thus: geuinge thanks to the father,
who hath made vs mete to be partakers
of the lott of the saintes in lighte, who
hath deliuered vs oute of the power of
darknes, and remoued vs into the kings
dome of his beloued sonne, by whō we
haue redemption thorow his blood, re
mission of sinnes, which is the image of
the inuisible God, the first begotten of e
uery creature. For in hym or by him wer
all thinges made, thinges in heauen and
thinges in earth. Therefore, saierth sainte
Paule, he is the first begotten of all crea
tures, because all thinges were made by
him.

These wordes can not bee wrested,
but that they shall trache that all things
were made by the diuine nature of the
Lorde Iesus, and so they shall serue to
shewe plainly. S. Iohns meaning, beside
that the threed of his purpose leaeth vs
therevnto.

The Arrians as falsly, but more subtil
lye saie, that God made all thinges yb
the

the woorde in dede, but that he made the
by it, as by an instrumente, and minister.
But they see not, that so they blaspheme
both God the father, and his sonne. If
God coulde not make the worlde but by
an instrumente, and minister, his power
is pinched, and cutte thorte. And if the
worde were but an instrumente onely,
and minister of anothers will, the glory
therof is greatly diminished. We say ther
fore that God the father made the world
by his word working equally together
with him.

The good fathers haue laboured to
teache vs this matter by similitudes, as
heate, say they, worketh together with
the fier, and odour with a flower. How
beit they confesse that no similitude ta-
ken out of thinges create, canne suffici-
entlie expresse the thinge. But though
no earthly thing canne expresse the mat-
ter, of the thinge we are sure, namelye
that the father worketh together equal-
lie with the sonne, and the sonne equal-
lye with the father, and that GOD
vsed no mynyster in makinge of the
D.iiii. world

world. For our Lorde sayeth, my father
her herto worketh and I worke, & what
soeuer he dooeth, that doeth the sonne
like wise.

And that God vsed no instrument, or
minister in making thinges, he himselfe
teacheth in Esaye, as I haue shewed you,
by these words (any leuadi,) I alone ex-
tende the heauens & c. and M E I T T I,
of my selfe, or by my selfe. Thus whan
we say God made all thinges, we exclud
not the sonne, and whan we say al thigs
wer made by the sonne, we exclude not
the father, and the holy gost, but meane
that they wroughte, and euer worke es-
qually together.

And where the Arrians bid vs marke
that whan the scriptures speake of the
sonne in making, and working, thei vse
this worde by whom, and not of whom,
we answere that the scriptures speaking
of the fathers workinge, vse also this
worde by whom. God is saythfull saith
S. Paul, by whom you are called to the fe-
lowship of his sone. And to the. Ro. for,
of him and by him, and into hym are all
thinges. To the. He. also: it be semed him
for

Cor. 1.

om. 11.
ebru, 2.

for whom are all thinges, and by whom
are al thinges. & c. And (of whom) is al
so applyed to the sonne, as in the .4. to
the Ephe.. That we maye growe into hi
which is the head, of whom the hole bo
dy beeing coupled, and ioyned & c. But
some will say, that .S. Paul speaketh not
there of making of creatures, but of ma
king of his congregacion. I answer that
it is no lesse worke of Gods omnipoten
cy to make a spirituall man, and a good
man, than to make a man, yea, .S. Augu
stine saeth that it is a greater thig. And
if the Lord Iesus be the author of, good
nes in man, that is to say of that, that is
best in man, than is he able inough to be
the authour of that, that is lower and re
quireth les power to be made. So I con
clude that he is the maker, and worker of
thinges, not as an instrumente, but as an
author of whom, and by whom thynges
procede. And than I propone this argu
mente to oure newe Arrians, that, that
makerh things, is of another nature, tha
the thinges that bee made. But Goddes
sonne made al thinges, so is he of another
nature than the thinges, which he made.
And

And if he be of another nature, than made
things be of, he is God. For whatsoe-
uer is not made, nor of the nature of things
made, is God. For there be no more in the
worlde nor without the worlde, but god
and things made. And whatsoeuer is
not made, and yet is, is God.

And with oute it nothing was made
that was made.) Thus the sentence must
holly goe together. For they that knytte
the last part to the nexte sentence thus:
that was made in it was life, they are
faine to vse a newe figure of speche, and
in dede to corrupte the scripture, saying
that in it was life, is as muche to say, as it
liueth in it. But to liue in Goddes worde
and to be life in Gods worde, will not so
easely be made alone. And as for the re-
petition of the same woordes, it is no
rare thing in Hebrewe writers.

To our purpose, when S. Iohn saierh
that nothing was made withoute it, he
saierh the very samethings that he saied,
when he saied, that all things were made
by it, and yet he doeth nothinge vainly
but this repetition in other woordes, is
very necessarie, and verye profitable for

vs, and geueth vs a stronge' weapon as
gainste al cauillacions. For in commun
speche thys worde(all)comprehendeth
nor alwaiestuery thing particularlye.
Whan Saincte Luke saith, they were al
filled with anger in the sinagoge of Na
zareth, he meaneth not euerye one none
except. For some loued, and fauoured hi
in that companye. Saincte Iohn than
hath done diligentlie, and wiselye, and
happelye for vs, that he was not con
tente, onelye to saye all thynges were
made by it, namelye the woorde, but
with a repiticion to vtter the matter as
gaine with suche woordes, as leaue no
maner of coloure to wranglers. Nether
woulde he vse the worde (O V D E N),
whiche signifieth nothinge, but speake
more straightlye in my opinion, saying
O V D E H E N, neither one thyng
as if he woulde say, nor so muche as a
ny one thing, though he it be neuer so lit
tle. The like diligence and wisdom was
in. S. Paule speakinge of the same matter
For he thought it not inough to saye all
thyngs wer made by the lord, but cometh
afterward

afterwarde exquisitely and almost scrupulously to diuisions, and paticularytes saying, whether they be thynges in erth, or thynges in heauen, and so forth. Now than heare my reason: If nothyng were made without him, than he himself was not made, onles you wyll raue, and saye that he is nothyng or that he made himselfe, sith he is some thyng. But he that made all thynges, cannot be nothig, neither coulede he make himselfe before he was. And he that is already, is not to be made. It is playnethan that he was neuer made. And if he wer neuer made, but did make all thynges, than is he certaynlye God.

But let the Arrians goe a while, and lette vs consider another thinge in these wordes. If al thynges were made by hym than all thynges are in hys power. Wher of than shoulde we be afraide, while we maintaine his cause, and labor to serue his For no tiranne, no creature in the world can hurte vs, nor once moue agaynst vs othe rwyse than pleaseth hym. For they are all his, he made the, and therefore they are al vnder hys power. Let vs than cast
away

awaye al feare, and be of good courage,
rage the worlde neuer so muche. For
all thynges muste stoupe to hym, and
fall downe flatte before hym, that made
them, who hath loued vs, and made vs
hys brethren, and bought vs to be gods
peculiar people wyth the price of his
most holy blood. To hym therefore geue
all honor, glory, and prayse. Amen.

The thirde readyng.

S Ainct Iohn as it were with Aes
gels winges mounting farre as
boue the earth, and farre aboue
the heauē to, & admitted into the most
secrete closette of the diuine maiestie, se-
deth forth from thence such lightnings
and thonderinges, as beate downe, con-
founde, consume, and vtterly wast away
all the forces, imaginations, and deuises,
of mā carnal witte, and yet lightē, make
cleare, and comfort the vnderstandynge
of

of the Godly being reformed by Gods
sprite. For first he sounderth from heauē
that God hath a worde, signifyinge the
diuine nature of the lord Iesus. And here
forth with Arrius setteth vp his hornes,
and because he cannot frame his witte ac
cording to the worde, he goeth about to
frame the worde according to his witte,
as the men of Lesbos had squires & rules
of leade, and whā they coulde not make
their hard stones agree to their squiers,
they woulde stretch out their squiers,
and make them agree to the stones. I
graunt, saith Arrius that God hath a
worde, that is of moste excellent nature
but this worde God made, and there was
a time whā the worde was not. Agaist
this deuise of mans prauie head. S. Iohn
thondreth and lightneth, declaring that
the worde was in the beginning, Now
of a beginning ther is no beginning, for
that were not a beginning indeede, that
had a beginning. But lest any shold say
that a beginninge sōetimes signifieth
order, and not excluding of time, as whā
Moses saith in the beginning God made
Heauen, and earth & c, there lieth ano
ther

ther thonderbolte in the worde, was, for
thereby is signified that the worde had
his being in the beginning, and was ne-
uer made.

Sabellius than, and the patripassians,
steppe forth, and they sai that the word
was in the beginning in dede, and had e-
uer his being. For there is no maner of
difference, or distinction betwene God
the father, and the worde. But. S. Iohn cō-
fumeth these heretikes with the lighnig
of this sentence, and the worde was with
God. Paulus Samosatenus thinketh to
perce the heauens, and is lifted vp aboue
the cloudes with the winges of pride, &
saierh that the worde signifieth goddes
purpose only to doe thinges without as
ni sublstig & abidig nature. But. S. Iohn
with this shotte diueth him down vnto
hel, whan he saierh the worde was god.
For a bare purpose hauing no substance
cānot be god, ne said to be god. Thā our
most diuine euangelist, that al the world
may lerne the diuinite of the word by his
works, saith, that al thinges wer made by
the word. Here the Arriās sweete, vexes,
& torment thē selues, wrigling in and
out

out, and at the last they brake forth in
to open blasphemye, and saye that God
made the worlde by the worde, as by an
instrument.

But. S. Iohn v uttering the same sentēce
againē with other wordes, namely with
these, and without it was made nothing,
stoppeth their breath. For if God made
the worlde by an instrument, and wyth-
out the worde nothing was made, than
the instrument was not made without it
if the instrument wer any thing. And so
he was not made without himselfe. But
he could not helpe to make himselfe be-
fore he was. And he that is already, hath
no nede to be made. But S. Iohn leaueth
them not so, but still hurleth sierre flas-
hes against their faces. For with greate
grace and power he saith, in it was lyfe.
From whom procedeth life, but frō the
true God onely, of whom it is notablie
and singularly saied, with the is the veine
of life. And againe, in him we liue, moue
and haue our beeing.

We may than well make these reasons
If Gods sonne being naturallie life, ge-
ueth life to all thinges by participacyon
of

of him selfe, he is a nother thā the thiges
that liue by his presence. And he that is
another thing naturally than a creature,
how is not he God? Againe if the sonne
be a creature, how quickneth he al thigs
and how doeth. S. Paule assigne that to
God as properly, & peculiarly pertainig
vnto him, whan he saiet̃ to Timothe, I
charge the in the sight of God, who quik
neth all thinges. If the sōne be a creature
and geueth life to all thinges, then a crea
ture geueth life to it selfe. And so there
shall no principall, and peculiar thing be
in God aboue a creature. A creature also
shall haue no nede of God for life, sith it
geueth it selfe life. But a creature euer
hath nede of the creator, so the sonne is
not a creature, sith he is life by himselfe.
Nothing is partaker of it selfe, all thiges
be partakers of the sonne as of their life,
so is the sonne no creature.

Now let vs returne to our texte. In it
was life saiet̃. S. Ihon. For not onely all
thinges were made by Goddes woorde
of nothing, but also all thinges are pres
serued in their state by Goddes woorde
that thei turne not to nothinge againe.

E. i. For

For vndoubtedly al thinges shulde caie
& turne againe to their first nothinge,
if goddes sonne did not inspire in to the
life, vigor & force of cōtinuance. And
this parte of goddes worcke, where by
al thinges cōtinue in their state, is no les-
se to be wōdred at, than the makinge of
thinges. For where as al thinges made,
& hauinge a beginnige tēde to an ende,
by arte, & conninge, he hath giuē thē a
certaine immortalitee, & perpetual conti-
nuāce. For he hath putte in to thinges
such life, vigor, & force of engēdringe,
that by successiō thinges that seme to be
of a verie shorte cōtinuāce, haue cōtinu-
ed manie thousande yeres, and shal cōti-
nue to the ende, that he hath appointed.
In the contemplation of this power of
goddes sonne, it is more cōuenient, and
more profitable for vs to tarie longe, &
to be fixed, than in the contēplation of
his diuine substance, essence & beinge,
which thorough the excedinge bright-
nes of it daseleth our weake eyes, & is
indeede vnto our measured wittes incō-
prehēsible, and therefore rather to be
hūbly worshipped, thā curiously sought
out. And the life was the light of mē)

This sentēce is sōdrie wise expōuned.
For some thincke that the meaninge is,

that the life which goddes sonne giueth
to creatures shulde be a light to men to
thow the goddes sonne. Some take the
worde, life, for goddes sonne himselfe, as
if. S. Iohā shulde saie, that goddes sonne
who is verie life, is the light of mē. So
me other gather this sentēce, that the life
that goddes sonne giueth to mē, is adorna
ned with vnderstādinge & reason, & ad
uaūced thereunto where by they excel
le al other erthlie creatures. And these
two later expositiōs though they varie
some what in expresseing the matter, yet
cōme to this ēde, that goddes sōne is the
autor of vnderstādinge, & reason in mē.
Which is a soude, & a true sense, & maie
be most certainly gathered out of the
wordes folowinge, namely these, that was
the true light, that lighteneth euerie mā
&c. This much thā maie easely be drawē
out of this sētece, that goddes sōne beinge
the autor of vnderstādinge, is verie god.
For the prophete Eisaie in the 28. cha. spe
akige of the housbād mānes tillige of the
groude, & of his cōnige in thre shige, for
he thre sheth not out his wheate, cumie,
& fetches with one istrumēt, in the ēde v
seth these wordes; euē this proceded fro
Iehoua tsebaoth. E ij.

And if none other but Iehoua Tsebaoth were author of that cōninge and discrecion than he that is autor of all vnderstanding, and reason must nedes be Iehoua Tsebaoth. And that Gods word that is to say Gods wisdom, is the autor and fountaine of vnderstanding, we are also taught in Salomō, in these wordes, with me is counsel A N I B I N A. I am vnderstādig & c. that is I am the head sprig of counsel, and vnderstanding.

And the light shineth in darknes) gods sonne geueth great and ample profes of his diuinite, and senderth forth the glorious shining beames of his heauēly maiestie, but they light vpon blinde eyes, mē see them not though they be neuer so cleare, and so bright. Here, S. Iohn calleth mans vnderstandinge not onelye darke, but very darknes, as though there were no maner of light in it. But how can that be for Shall we saye that there is no maner of light in mans witte, and vnderstāding, wherby so mani most wittie thigs haue ben inuented? What can bee more wittie than the booke that heathen men haue left vs of logike phisicke, arithmeslike,

like, geometrie, astronomie and of the nature of all things: What can be more wittely deuised, than they haue founde out of the founayne, head spring, & first causes of vertues, of the diuision, and description of them: Was Plato void of al light of vnderstanding, when he sayed that God made the worlde because he is good. Was Aristotle drowned i darknes when he said that forasmuche as the superiour orbes & ouer bodies doe moue there muste nedes be a first mouer: Was Cicero starke blinde when he said that seing no one familie can continew with out order and prouidence, muche more the hole worlde must be gouerned maintained, and continued by the prouidence of some heauenly minde: What shall we saye of that heathen Phisolopher, that laboureth to proue Gods prouidence by this argument. If God, saiethe, gouerne not the world by his prouidence, it is either because he cannot, or because he wil not. If you saye he can not, you abbrige his power. If you say he wil not, you abbrige his goodnes.

To this question than I answered that

E.iii.

man

hath so much light of vnderstandinge, as is
sufficiēt to make him voide of al excuse,
but not so much as cā directe him to a pro
fitable knowlege of God. He knoweth
indeed by the light of nature beside the
knowlege that he hath of other natural
thinges, that there is a god, but thā that
God he forgeth after his pleasure, & drea
meth him to be not such as he is in dede,
but such as it liketh him to frame him.
And so setteth vp his awne imaginatiō,
his awne dreamt, his awne puppette in
the stede of God. So that whā we cōme
to this questiō, who is the true God of
what sorte he is, & wil be towarde vs,
wherein cōsisteth the tru knowlege, &
seruice of him, mānes vnderstandinge as
S. Iohā here truly writeth, is mere darck
nes. And S. Paule agreeth hereunto,
writinge to the Cor. Psychicos anthro
pos, that is a mā endued with a natural
soule only, & not reueled with the goddes
spirite, comprehendeth not the thinges,
that pertaine to goddes spirite. And the
refore he praieth that God wil giue the
Ephesiās the spirite of wisdom, & reue
latiō, & lightned eyes of the mīde, that
thei maie know what the hope of their

callinge is, & the riches of his glorious
inheritaunce in the Saintes, & what is the
excedinge greatnes of his power towar
de vs, that beleue. Now if thei colde ha
ue attained to those thinges by natures
force, it had be superfluous to haue prais
ed for the. It is most tru thā that we ar
verie darcknes, and haue blinde eyes of
vnderstādinge, vntil they be lightened,
not touchinge euerie knowlege of thin
ges, nor eyie knowlege of God, but tou
chinge the right, tru, & profitable know
lege of God. And yet this is also true
that we haue more good vndrestādinge
of God, thā we haue good wil to obeie,
& serue him, as God. And if our vn
drestādinge be darcknes in effecte, as it is
indede, & yet is more thā our wil to ser
ue him, how far are we frō God, & godli
nest. Let this cōsideratiō teache vs humi
litee, & stirre vp in vs a cōtinual desire
of Goddes merciful assistaunce & aide.

And the darcknes cōprehēded it not.
The darcknes of mānes mīde & vnderstā
dinge was so thicke & grosse, that though
the beames of Goddes sōne shined euerie
where, & filled the worlde with light,
yet that was fruitles.

For men seeing saw not. As Moses teacheth in these wordes, thy eyes haue seen great signes, and wonders, and god hath not geuen thee an heart to vnderstand, nor eares to heare, nor eyes to see. Our seeing then onles God geue new eyes to se is no seeing. This is a plaine testimony that man neuer attaineth to the right knowledge of God by nature. For being darknes, he beateth of the light, and the light shineth vpon the outside, and persceth not in. Here we muste seke howe this darknes, this blindnes of iudgement is in man, whether he were firste made darke and blind in heart, or whether darknes, and blindnes came afterwarde vpon him. For if he were first made blind, thā there is no faute in him, if he see not the great light, that God sendeth forth. For he was not made to see it. What faute is there in the moale that she seeth not the sunne beames, or in stones that they see not the starres, sith they were so made as they shoulde not see. The holy scripture teacheth that the firste man Adam was made after the image of God, that is furnished with most excellent giftes knowledge.

ledge, vnderstanding, and all maner of
vertues. He was not than made blinde.
But afterwarde through the enuye, and
malice of Satan, and his owne fault, he
neglected Gods commaundemente, and
so lost those goodly qualitees, and be-
came blinde, and begatte blinde childre
namely such as he was himselfe. This is
diligently to be noted, that the faute mai
remaine where it is in dede, and not in
God, who is the autor of good thiges o-
lye, and not of any thinge that is euill, al-
though he dispose in dede, and order all
the thinges that man hath infected and
made euill. For nothing cometh to passe
without him. But he appointeth and or-
deth where and when euerie man shall
vttre that euil that is in him: that is in hi
I say, not by Gods workinge, but by his
owne procuring. For God is not the au-
tor of an adulterous, theuifse or murthe-
rous minde, and yet no man shall put in
practise the lecherie that boileth with
in him, nor the thefte, and murder that
lurketh in his heart as often, and wher &
when he will, but only where and when
God will. And therefore, S. Augustyne
saith

salety that nothige is dō in the world,
that commeth not out of the inner cours
te of the soueraine Emperor. For this
cause we graūte not that God willethe
euil thinges to be don, lest he shulde be
thought the autor of euil thiges, which
is impossible, nether graūte we that he
willethe euil thiges not to be dō, or that
he nilleth thē to be don, lest he shuld be
thought impotēt, & not able to ordre
mēnes euils to his glorie, which is false.

But this matter we wil leaue to another
ocassio, & giue God thāckes for that
he hath now permitted vs to speake,

whō graūte vnto vs al both to ac

knowlege the darckenes that

we haue madly pulled vp

on our selues, & also

to perceaue the

same in some

part

lightened againe by the bea

mes of his sonnes di

uine spirite.

Amē.

The Fourth

READINGE.

¶ THERE was a mā sēt of God &c.)

IT is manifestly true, that plaine tra-
ces, & euident signes of the diuinite
& Goddes wisdom shew thē sel-
ues euerie where. For if we liſte vp our
yes, & behold the mouiges, the due cour-
ses, & cōstāt ordre of the starres, we shal
be cōstrained to cōfesse, that there must
nedes be ā heauēlie mide, that gaue thē
those mouiges, that appoited to thē tho-
se limited courses, & certaine ordre. For
where thiges goe by chaūce, there no or-
dre, no du certaitie is kepte. Againe if
we cast doune our eyes, & loke vpō thīs
ges in the erth, & cōsidre how creatures
are preserued, & cōtinued in ther certaie
kides, we shalbe led to God as it were by
the hāde. For we see that mē begette not
horses; nor horses mē, lions begette not
wolues, nor wolues beares, birdes brige
not forth fishes, nor fishes conies.

Bur

But if thinges went by chance without
the gouernment of a minde endued with
strength and wisdom, these thinges, &
many moe monsters should be seen daie
ly and howrely. What nede we to straye
farre: we may remaine within our selues
and almost touche God. For we see that
euery thinge in vs is made to a certaine
ende, and vse. The mouth besides other
vses, is made to receaue meate, and bee
cause hard thinges are sometymes to bee
taken, the teeth are ready to breake and
to grinde them, when the meate is wel
grounde and fitte to passe, there is a con
duite pipe to conueie it to the stomake,
where because the meate must bee more
sodden, the liuer is sette vnder as a fier,
to geue it heate. When the meate is well
concocte in the stomake, and turned into
a iuce it is sent thens into certaine gutts
whiche are small because it shal not passe
away to hastily, and from thence the best
and sweetest part is drawē vp by innume
rable litle veines and deriued to the liuer
and there thorough more heate turned
into blood. And the warrishe part of that
blood is seuered, and sent to the kidneys
and

& theſe ſupplied out, & conueied to the
blader becometh. The hotteſt part, & ſoe of
it, which we call cholere or gal is receued
into a litle blader faſtened for that pur-
poſe to the liuer. The dregges, & earthi-
eſt part commonly called melanchol. is thruſt
into the milke. The blood that remaineth
is ſente oute by a great veine called the
gate veine, to the harte wher it is made
hoter, and finer. Whan that is done, ther
be arteries to receaue the fineſt, and pur-
reſt part of the blood called the vital ſpi-
rites, whiche bee twice as thicke as the
veines, becauſe of the thinneſſe of the mat-
ter that they muſte kepe, and there bee
veines alſo to couer the reſt of the blood
into all partes of the body, that no parte
be left without nourishment, and ſuſtainance
The remnaunte of the meate whiche is
groſſe and vnprofitable, hath conueniente
places, where to be receaued, and iſſues
alſo to be voided out of the body. And
becauſe the ill ſauour, and ſente of thoſe
thinges woulde hurte the noble partes
that bee aboue, as it were a ſkinne called
the midriffe parteth them a ſonder, and
keperth of ſuche noiſances.

Now

Now where thiges be appoited to cer-
taine edes, & vſes, chaūce hath no place,
but there muſt nedes be a mīde to ap-
poite the ſame. For they cold not be ſo
appoited by chaūce, yea chaūce wolde
ofre ſette our mouthes i our fore heades,
& our teeth in our fingers edes. Chaūce
wold ofre hange our ſtomakes at our el-
bowes, & ſett our heeles vpon the top-
pe of our heades, & our eyes in our kne-
es. Chaūce wold iomble al to gether
with out ordre, without al cōſideratiō of
ēde our vſe. We nede not thā to goe
far for a witnes of the diuinitie. How
beit though there ſhine in our ſelues a
thouſand lampes to ſhew vs God, & a
thouſand thouſad i al hiſ other worckes,
yet our blindnes is ſuch that we are not
thereby rightly directed to God.
Therefore it pleaſed the goodnes of the
almightie, to adde to hiſ worckes the tes-
timonie of hiſ worde, to guide vs more
ertainly, & familiarly to a iuſt knowle-
ge of him. Thiſ hiſ worde he deli-
uered to our fiſt graūdfathers, & after-
ward in more ample wiſe to Moſes, &
the

the Prophetes, vntill the appoited time
was comme that he wold most largely,
& fully reuele him selfe by the incarna-
tiō of his sonne. To this most glori-
ous, most excellēt, most opē, & most
cleare reuelatiō, our Euangelist hasteth,
& therefore passeth ouer the patriar-
ches, Moses, and the Prophetes, and be-
ginnet with the testimonie of Iohan
Baptiste, the first, and most excellēt prea-
cher of Goddes sonne bringe now clo-
thed with mānes nature.

THERE WAS A MAN &c.)

In Iohan Baptiste al thinges were
wonderful, diuine, & aboue mānes na-
ture. His begettinge, his conuersa-
tion, his zeale, & manifolde vertues
shewed a singular power, & miracu-
lous workinge of Goddes spirite.

This is he whom the Prophete Esaie
painteth forth, & calleth the voice of a
crier in the wilderness.

This is he of whom God saith, be-
holde I send myn Angel before my fa-
ce &c.

And

And agayne, beholde I sende you Elyas
the Prophet before that great and terris-
ble day of the Lord cōe. This is he who
moued all Iurie with the excellencie of
his vertues, and drue men vnto him in
to the wildernes, as it had ben with chais
This is he whose life did so shine, and sed
forth such glistering beames thoroughe
oure all the lande, that manye thoughte
him to be the promised Messias as we
haue in. S. Luke. Whiche is a plaine prose
that he was more than wonderfull, who
could attaine to suche estimacion among
the people. For they were taught out of
the Prophetes, that Messias shold be such
one, as neuer was before, nor shoulde be
afterward. There coulde not than be al-
leged a testimonie of greater grauite
and auctorite among men then the testi-
monie of Iohn Baptift. The Euangeliste
putteth an emphasis and force in this
word, sent, wherby to signifie that gods
prouidence did shine in euerye parte of
Iohns life & also to geue vs to vnderstand
that he was furnished with heauenly auc-
torite & had the letters of his commissi-
on from gods maiestie to be a witnesse
of

of the diuinitie of his sonne: that his
testimonie myght be vnto vs of no lesse
weight, & auctoritie, than if an aū-
gel had spokē from heauē. But neede
deth goddes sonne the testimonie of a
mā or aūgel, the beames of whose diuin-
itie shine thorowe out al the worlde,
dothe not he him selfe saie, I receiue not
the witnes of mē. Knowe ye therfore
that Iohā was appointed to be a witnes
of the Lorde Iesus, not for his sake, but
for oures, not that he needed suche a
witnes, but that we needed soche a wit-
nes to helpe our weakenes. And so ye
shal not so muche meruel at the thinge
as straunge, & vsittinge, as ye shal ha-
ue in reuerēt admiratiō the goodnes of
god who wolde so descēd to ayde our in-
firmitie. A M A N) the hebrues has
ue two wordes to signifie, a mā Adam
& ish, Adam signifieth a mā subiect to
mortalitie, miserie, & calamitie, ish signi-
fieth a mā of reputation. The pro-
phet Dauid comprehendeth bothe in one
verse in the psal. 49. Heare this al ye pe-
ple &c. bothe childrē of adam & chila-
drē of ish, that is to saie, hye & lome.

The

F, i.

The greeke worde, whiche the Enāges
liste vseth, is, anthropos, & as Plato tea
cheth, it is made of vp lokinge for the
state of māns bodie is vpright, & his fas
ce is aduaūced to heauē, he is not bēte
downe warde to the grounde after the
maner of other beastes, whiche thig the
grekes noted by the name of a mā callig
him, anthropos, an vploker. Thei haue
also another worde aner. In the holie
scripture written in greke this worde, ā
thropos, signifieth a mā compassed with
miserie. For in the tēthe of the actes whā
Cornelius worshippd Petre, he saide vn
to him. Arise I also am āthropos a mor
tal mā. And againe Paule, & Barna
bas, whā at Listres Iuppiters chapelaine
wold haue sacrificed vnto thē, rēt their
clothes, & cried saiynge: mē why do ye
these thinges, we also ar anthropoi, men
subiecte to the same passions and mise
ries that you be. See than the mea
sure that the Euangeliste kepeth. Whā
he saieth that lohā was sent of God, he
adorneth him with high autoritee, and
setteth him vp on high aboue the com
mune sorte of men, but vjinge to ge
ther

this worde, anthropos, he reſpereth the
matter with iuſt meature, that no man
ſhuld thincke of Iohā more than he was.

For our nature, & cuſtome is, ether
to aduance men to high, or to abaſe, and
depreſſe them to low. The Iues extol-
led Iohā Baptiſte to high. For ſome
thought that he was no man, but an an-
gel in a mānes bodie. Some toke him
for the promiſed Meſſias. The Euāge-
liſt weigheth him in a true peare of ba-
lance, neither diminifſinge anie thinge
that God had giuen him, nor addinge
more, thā was to be founde in him.

SENT OF GOD, They ar
the true, thei ar the fruteful preachers,
that ar ſent of God. For they brin-
ge the thinges, that they haue lerned
of God. Manie runne before they
ar ſent, and therefore they bringe their
awne dreames, fantasies, and home-
forged deuifes, where with they de-
light the peoples eares, but in the me-
ane while corrupte theyr hertes, ſtuf-
finge them with vanitees.

Whose

F ij.

WHOSE NAME WAS IO.)

This name was not giue him by chaunce, but appoynted by Goddes special prouidence. And it beareth in it a comfortable, & ioyful thinge, signifiyng the acceptatiō, grace, & fauor of God.

This came to be a witnes.) He teacheth the ende of Iohānes commigē, vocatiō, & office. He came not to gette to hi selfe great praise, & honor thorough the highnes of his knowlege, & excellēcie of his vertues, nor to bringe to the people great earthlie comodities, as deliuerāce from their bodilie bōdage vndre which they groned or to enlarge their ēpire, & dominiō nor to teach the straunge matters of philosophie, but his great, & most notable vertues serued to this ende only, to teach & poire forth to the people Goddes holie one, Goddes sonne, the fountaine of al blissfulnes, the auctor of al good, & profitable knowlege, & of vndrestādinge it selfe.

THAT ALMIGHT beleue)

As the ende of al preachinge in Goddes ministers is to beare witnes of the lorde Iesus, that he is the light of mennes
mides,

mindes, Goddes sonne, & the lōge promised Messias, so the ēde of hearinge in the hearers is to beleue the same, that the rebey they maie enioie the felicitē, that the lorde hath purchased for thē. To beleue is certaily to be persuaded, & assured in minde thorough the holie goft, that by the lorde Iesus we ar purged frō our sinnes, & made the childrē of God, that by his mānes nature we ar made partakers of his diuinitee, by his mortallitee we haue obtained immortalitee, by his curse euerlastinge blessinge, by his death life, breisely that by his descēdinge in to the erth we ascēde in to heauē.
HE WAS NOT THE LIGHT)

He reproveth the error of the Iues, which toke Iohā Baptist for Christ. Mē beinge naturally liers delight in lies, kisse & embrace them most readily. The Iues were readie to beleue that, that was false of Iohā, namely that he was Messias, but thei wold not beleue that, that was true of Iohā, to witte that he was sēt before to prepare the waie of Messias, & to poire him forth to the people as it were with his finger. And there was no

ne other cause, but that the one was false
se and thother was true. A minde em-
brued with lies catcheth lyes straite waie
aspitch catcheth fier. For it is agrest
ge to his nature, and there is a kinred,
& consanguinitee betwene them. It
abhorreth truth bicause there is no like-
nes of nature, no felowship betwene
truth, & mānes corrupte mide.

But to beare witnes) The Euāgē-
list repeteth againe that Iohā Baptistes
office, & highest dignitee was to be a
witnes of the light, namely of Goddes
sonne, and to teach the people to seke
light at his handes, and there to lightē
theyr candeles. And he is not to be ad-
uanced aboue that office, and dignitee,
which is as great in dede as cā be giuē
to a mā.

That was the true light) Here the
Euāgēlist putteth a differēce betwene
light, & light. Iohan was a light in
dede, as the lorde saiet, he was a can-
del burninge & shininge. And God-
des ministers ar called the light of the
world. But their light is a borrowed
light, a light giuen vnto them, & not
natu

naturally dwelling in them. The candle hath no light of it selfe, but hath light put in to it from another. This place plainly seuereth the lorde Iesus from creatures. For it affirmeth him to be the true light, & denieth them to be the true light. The lorde Iesus is light by nature, creatures by borrowinge of another. He giueth light, creatures receaue light. They nede light, because they haue none by nature. He is full of light, & geueth light to them, that nede. Seinge then that there is so great difference betwene the lordes light, & mannes light, the lorde must nedes be of another nature, than a creature. For if a creature colde be true light, it colde not be saide of the sonne only, that he is the true light. But because a creature is not the true light, and Goddes sonne is the true light, therefore Goddes sonne is another thinge than a creature. No creature can shine, and giue light of it selfe by nature, Goddes sonne shineth, and giueth light of him selfe naturally, (for he is the true light) so he is no creature.

F iij.

THAT LIGHTNETH euerie
mā &c.) The lorde Iesus lightenech
two waies. One waie in giuinge commu
ne vnderſtādinge reason, & knowlege
of hī ſelfe to al mē, ſo far aſthat thei ma
ie pronouce ſentēce againſt themſelues,
& be cōſtrained to acknowledge theyr
iuſt dānatiō. For this much light the re
probate haue remaininge, as to know
that there is a God, & to diſcerne good
from euil, honeſt from diſhoneſt, which
ſparckes thorough thei awne natwghti
nes, & Satā's malice thei dayly labor to
choke, & quēche. Thother light is a
ſpecial light, whereby Goddes ſonne gi
ueth a ſul knowlege of him ſelfe to his
choſen, to his choſen I ſaie only. S. Au
guſtine thincketh that the Euangelifte
ſpeaketh here of this later illuminatiō
ge, & lightninge. And bicauſe the Pe
lagiā's toke holde thereby, & ſaide, that
al mē were thus fully illuminated, S. Au
guſtine ſaierh that it is a phraſe & ma
ner of ſpeakinge, that proueth not, that
Goddes ſonne after that ſorte lightneth
al mē, but that thei which ar lightned,
ar lightned by him. As whā we ſaie,
this

this scolemaster teacheth al the childrē
in the Citie, we meane not saierth he, that
he teacheth in dede al the childrē, that be
in the Citie, for in a Citie a great mea-
nie goe not to scole, but we meane that
he teacheth as manie as go to scole, &
are there taught.

But it shal not be amisse to vndrestād
by this lighninge the general lighnin-
ge, the general knowlege that al mē ha-
ue by nature. For as I saide the repro-
bate haue some sparckes of knowlege
after the ruine of mānes nature, but thei
giue thē not light to see the waie to hea-
uen. And where the free wil mē would
proue by this place, that al mē haue like
light giuē vnto them, they ar cōfuted
by the wordes of the Euāgelist that fo-
low. For not withstādinge this light,
that Goddes sonne giueth to al mē, the
world knew him not. This ge-
neral light thā shineth not to heauē, but
arieth vpō the erth, I meane it brigerth
not men to true knowlege, & saith, but
commeth a great waie to shorte, & sai-
leth a greate while before. That oth-
er light shineth so, as it sheweth perfectly
and

THAT LIGHTNETH euerie
mā &c.) The lorde Iesus lightneth
two waies. One waie in giuinge commu
ne vnderftādinge reason, & knowlege
of hī selfe to al mē, so far as that thei ma
ie pronouce sentēce against themselues,
& be cōstrained to acknowledge theyr
iust dānatiō. For this much light the re
probate haue remaininge, as to know
that there is a God, & to discern good
from euil, honest from dishonest, which
sparckes thorough their awne nauoghri
nes, & Satā's malice thei dayly labor to
choke, & quēche. Thother light is a
special light, whereby Goddes sonne gi
ueth a ful kuowlege of him selfe to his
chosen, to his chosen I saie only. S. Au
gustine thincketh that the Euangeliste
speaketh here of this later illuminatin
ge, & lightninge. And bicause the Pe
lagiās toke holde thereby, & saide, that
al mē were thus fully illuminated, S. Au
gustine saith that it is a phrase & ma
ner of speakinge, that proueth not, that
Goddes sonne after that sorte lightneth
al mē, but that thei which ar lightned,
ar lightned by him. As whā we saie,
this

this scolemaster teacheth al the childrē
in the Citie, we meane not saierth he, that
he teacheth in dede al the childrē, that be
in the Citie, for in a Citie a great mea-
nie goe not to scole, but we meane that
he teacheth as manie as go to scole, &
are there taught.

But it shal not be amisse to vndrestād
by this lightninge the general lightnin-
ge, the general knowlege that al mē ha-
ue by nature. For as I saide the repro-
bate haue some sparckes of knowlege
afser the ruine of mānes nature, but thei
giue thē not light to see the waie to hea-
uen. And where the free wil mē would
proue by this place, that al mē haue like
light giuē vnto them, they ar cōfuted
by the wordes of the Euāgelist that so-
low. For not withstādinge this light,
that Goddes sonne giueth to al mē, the
world knew him not. This ge-
neral light thā shineth not to heauē, but
arieth vpō the erth, I meane it brigerh
not men to true knowlege, & saith, but
commeth a great waie to shorte, & sai-
leth a greate while before. That oth-
er light shineth so, as it sheweth perfectly
and

and effectually to Goddes chose the way
e to heauen, here note that Goddes son
ne lightneth al mē in al ages. For that
proueth him vndoubtedly to be the true
God.

¶ HE was in the worlde) Some vn
drestande this of his incarnatiō, & con
uersation vpō the erth, after he had put
te on mānes nature. Some of his ver
tue & power, whereby he hath bē euer
in the worlde, and hath euer sent forth
such brames of his diuinitie, as where
by mē might haue seen him, if thei had
not blinded their awn eyes.

AND the worlde was made by him)
Of this bicause it hath ben largely spokē
before, I wil sette forth oly these reasons,
& procede in the texte. He by whom
the world was made, is a creator. A
creator is another thinge thā a creatu
re. For it is one thinge that maketh,
and createth, and another that is made,
and created. If it were not so, a crea
ture shulde be aduanced to the name of
a creator. And a creator shulde be aba
sed to the name of a creature, and God o
ly shuld not create, but a creature shuld

also haue power to create. But sith this
cā not be so, the lorde Iesus beinge a crea-
tor, must nedes be God, & no creature.
AND the worlde knew him not)

The worlde in this place signifieth al
mē. For it cā not be taken in a straister
sense in the sentēce goinge before, the
world was made by him. In other pla-
ces of the scriptures, the world signifi-
eth the reprobate only. Here the worl-
de is cōdemned of vnthancfulnes, & vn-
kindnes, that it hath not embrased, but
shamefully refused, and reiected his ma-
ker. It is vnnatural, it is horrible, &
abominable, that mē shuld not acknow-
lege him, by whō thei haue euē this that
thei be mē.

HE cam in to his atwne) The Iues
were called Godds specular people, god-
des atwne people, bicause that though al
nations ar his, yet of his only mercie, he
chose the, to whom he wolde committe
his holie worde, & sacramētes, & amo-
ge whō he wolde haue an opē face of his
churche. In this place. s. lo. calleth the not
his atwne, bicause thei were his chose, but
bicause thei bare the name of his people,
& the title of his churche.

¶ AND his awne receaued him not)

This sentence shuld draw riuers of teares out of al eyes, that the gracious lorde who not oly made that natiō of nothinge, but also aduāted it aboue al other natiōs with singular benefites, & blessings, was uot oly neglected of them, whā for their sakes he humbled him selfe to the state of a mortal mā, but also most shamefully, & most despitefully reiecte & as it were hurled awaie.

¶ B V T A S manie as receaued &c.)

These wordes declare what profite the cōminge of the lorde Iesus hath brought in to the worlde, what treasures God hath giuen vs by him, & by what meanes the same be applied vnto vs, & made our awne. The comminge, & incar natiō of the lorde Iesus, hath brought this benefite in to the worlde, that as manie as receaue him by faith, whether they be Iues or gentiles be made Gods children. The greatnes of which benefite no harte can thincke, much lesse anie tongue expresse. For what a thinge is this, that beggers brattes, most miserable, poore, & wretched caitiues, yea

yea Satans vgle lothsome, and detestable mishapen children shuld be made kinges, not ouer a few landes, but ouer all the erth, and heauen to, and garnished with angelike brightnes, and inestimable beaurie. Assuredly this can neuer be thought vpo, this can neuer be wondered at inough.

(AS RECEAVED) They receaue him, that acknowledge him to be Goddes son, and that he became man, & in mannes nature died for the purgation and satisfaction of their sinnes, breisely to receaue here signifieth to beleue, as S. Iohan maketh the exposition him selfe in the wordes folowinge. **HE GAVE them power)** The idols men wringe this place to the maintenāce of free wil. For they vnderstande that choise here by is giuen vs to be the children of God if we wil, or to refuse the same. But S. Iohan declareth forthwith in the wordes folowinge, that Goddes children are not made by the wil of the flesh, but when they be begotten of God, Goddes begetting maketh vs Gōddes children, and we ar not left to our choise, with

with a power whereby to make our sel
ues Goddes childrē, but we ar Goddes
children al readie whan he hath begottē
vs. For he begetteth perfectly, he beget
teth not mōsters halfe childrē or a lūpe
of matter, where of childrē maie be ma
de afterwarde. And the greke worde
that S. lo. vseth, is not, dynamis, which
signifieth power, but, exousia, which sig
nifieth dignitee, & auctoritee. Here ri
seth a question if Goddes chosen were
by predestinacion his childrē before the
beginninge of the world, how agreeeth
it, that thā they ar made his childrē, whā
thei beleue. For they were his chil
dren before, beinge his chosen, & pre
destinate. It is true that God made tho
se his childrē that euer shulde be his chil
drē in his purpose thorough free electiō,
before the worlde was made. But this
thei sele nat, vntil God by his holie spi
rite kendle faich in them, and assure them
of that, that they were before.

And here also I wil glue you an o
ther thinge to note, S. Iohan saierth that
as manie as beleue ar Goddes sonnes.
But none ar now Goddes sonnes, that
were nor euer Goddes sonnes in his in

fallible purpose, that is, none ar God's
des sonnes, but his chosen. So thei that
beleue in dede, ar Goddes chosen, & the-
refore can neuer perishe. For God can
nether be deceaued in his choosinge, nor
is a chaügelinge to altre the thinge that
he hath once purposed. Nether han-
geth he vpon mannes behauior suspen-
dinge his dterminatiõ, but al his purpo-
ses ar stablished to gether sure & certai-
ne, & thei stāde fast for euer, beinge oče
for al decreed. You wil graūte perchā-
ce, that Goddes election is sure, & infalli-
ble; but yet you can not be so sone per-
suaded, that al that beleue ar Goddes cho-
sen. For Simō Magus beleued, and in
the parable of the sower, the lorde spea-
keth of some, which haue faith for a time

Iaūswere that those & such had neuer
the faith of Goddes children. But how
shal we know, wil you saie, that we haue
the faith of goddes childrē, seige there is
another faith besides, which maie begile
vs. Iaūswere that whā we haue such faith
as brighth forth a felige of the swetenes
of goddes mercie in Christ Ies. & an vn-
fained loue to wardes God, we haue the
faith of Goddes Children. And ar

and ar sealed vp by Goddes spirite, and
haue the sure, and infallible earnest of e
uerlastinge life.

IN HIS NAME) It is more
liuelie, and more ample, and of greater
maiestie, whan it is said to them that be
leue in his name, than if it had ben saide
to them that beleue in him. The scole
men in dede putte a difference betwene
credere deum, credere deo, & credere in
deum. Credere deum with them, is to
beleue that there is a God, Credere deo,
is to beleue Goddes saiynge. Credere
in deum, is to trust in God, and to lo
ue him. And therefore S. Augustine
saierh that to beleue in God, is in bele
uinge to loue him, and in louinge, to
trust in him. But the scripture obser
ueth not this distinction. For in the
14. of Exod. we haue that whan the Is
rahelites saw the Ægyptiās ouerthrow
en by Goddes power, thei beleued B A
I H O V A, ou be Mosheh abdo. i. in le
houa, and in Moses his seruant. And
again in the. 19. God saierh to Moses, I
wil cōme doūne to the in a thicke cloud,
chat the people maye heare me speakin

ge with the, and beleue **B E C H A**,
that is, in the &c. But is neuer saide that
anie beleued in the name of a mā. For
name to the hebrues signifieth power,
as whan S. Panle saith, that God gaue
the lord Iesus a name aboue al names
he meaneth plailly power aboue al pow-
er. So to beleue in the name of Iesus,
importeth necessarily that he is God.

W H I C H E neyther of bloude)
Some thincke that this is a figure called
in greke, pleonasmos, wherby manye
woordes are heaped together, to signi-
fy one thig. For they saie, that these wor-
des, of bloude, of the wil of the flesch,
& of the wil of mā, signifie one thing,
namely carnal natiuitye & generation,
& so thei teache that mē beget carnall
childrē onely, & God begetteth spiritus-
al childrē. And in deede mā's genera-
tion maketh vs not Goddes childrē,
we muste be regēdred by God, to be his
childrē. Other thincke that he num-
breth vp by partes al that is excellēt in
mā, & where in he maie seeme to haue
some affiaunce, to attreyn to the digni-
tie of Goddes sonne. And that so he
teacheth

teacheth that by no auncie, no priuilege of bloude, by no holines of forefathers, nor anie maner of strenght or faculte in mankinde, mā archeueth the place of Goddes sōnes. Bothe expositiōis rede to this end, that we are not made holie by anie force of nature, but by the grace and mercie of God regeneratiōe and newe begettinge vs, and that is plainly S. Iohā's meaninge. The wil of mā. S. Iohā vseth for the wil of anie mā for so the hebreus vse the word, ish, mā, for euerie mā.

BEGOTTEN) God begetteth vs, whā accordinge to his æternal purpose & electiō, he putteth his spirite in to vs, and by his force plāterh faith in our hartes, to embrace his worde, & reneweth our mindes, & frameth the agayne vnto true holines & righteousnes. God graūt that we maie al feele that we ar begotten of God, & that considering the high dignitie where vnto we are called, we occupie not our selues, vnseemely in vile offices, but trauaile al the daies of oure lyfe in suche thinges, as aduaunce the glorie of our heauenlie father, Amen.

The Fift

READING.

With verie few, but the same most pithe, semelie, & apte wordes the Euāgelist hath declared vnto vs the diuine nature of the Lorde Iesus, & his power shewed forth, & set abroad to the sight of al men, by his most wondreful workes. For by this Godhead, & diuine nature of the Lorde Iesus, bothe al thinges were first made of nothinge, and now also al thinges are preserved, & cōtinued in their state that they retorne not to nothinge. By it al thinges liue, moue, & haue their beinge. By it mā, wherein he excelleth o^r ther liuinge creatures, is furnished with the light of reason, & vnderstandinge which though thorough mānes faute, it be now greatly blemished, & darckned yet the sparckes remaininge suffice to shew so much vnto vs of goddes lōve, as maie iustly cōdēne vs of wilful ignorāce.

The

G. ij.

The beames of his glorie euer shined
in dede, & yet do shine euerie where to
the sight of al mē, & mā was so first ma
de by him, as he might perfectly see thē.

But he fondly folowinge Satās adui
se wold see more thā was cōueniēt, &
so lost the sight that he had, or at the lest
so blurred, & marred it, that where befo
re his eyes perced in to the glorie of
Goddes maiestie, & cold wel abide the
brightnes there of, now thei be so blūe
that thei can not entre, & so weake that
thei ar streight waie dafeld, and blinded
with so great glisteringe light. Yet it
hath pleased God to helpe this weaknes
other waies thā by the sight of his won
dreful workes, but most cheisely, cleare
ly, & perfectly by clothinge his sonne,
with mānes nature, which thinge our E
uāgeliste teacheth with like compēdi
ousnes, & shortnes of wordes saiynge,
& the worde became flesh. The heathē
sette forth the meruailous conninge of
Vergil incōpēdious, & shorte speakin
ge, whan he saide that Aeneas passed by
the sildes, where Troie was. For with
one worde, saie thei, he swallowed vp so
manie

manie houses, temples, towers, huge build-
inges, & walles and lest not so much as
the ruines, & rubbish. But if we wel
cōsidre the matter, we shal se that our E-
uangeliste hath comprehēded more thi-
ges, makige to the purpose with as few
wordes. For by these few wordes, the
worde became flesh, he teacheth, that
Goddes natural sonne, so ioigned vnto
him mānes nature, that of two natures
one person was made, which thi-ge cold
not haue ben vttered with other wor-
des so shortely, & so pithely to the pur-
pose. For if he had saied, that Goddes
sonne ioigned vnto him mānes nature,
it had ben truly spokē in dede, but it had
not so wel expressed the vnitee of per-
son. For an husbāde ioigneth vnto
him a wife, & yet thei grow not into o-
ne person, after such sorte as the soule, &
the bodie make one person in a man.
For the soule is not one person, & the
bodie another person, but they both ma-
ke one person namely a man. But an
husbāde not witstandinge his ioignin-
ge of a wife vnto him, remaineth one per-
son, & the wife another person, & they

be two persons, not one. Therefore
the worde ioigninge shuld not haue so
fully expressed the matter. For this
ioigninge is a special, & singular ioigni-
ge. For Goddes nature is so ioigned to
mānes, that one persō is made of bothe,
namely one Christ, as of the bodie, and
the soule one mā is made. And this is
verie necessarie for vs to know. For
if we imagine the lordes māhod, a nature
re a parte, & his Godhead a nature a par-
te, with out such a singular cōiunction,
& vnion, that of both natures one per-
son is made, as the hāeretike Nestorius
did, thā the lorde Iesus could not be a me-
te mediator betwē God & vs, nor ma-
ke a sufficiēt satisfaction, & redemption
for the sinnes of the worlde. For a me-
diator betwene God & mā must be par-
taker of both natures. And a sufficiēt re-
demer of al the worlde he can not be,
that is a mā only. For how cā a mā sa-
tisfie the infinite iustice of God, ouercō-
me Sarā, hel, & death, and giue life?
Therefore the holie scripture teacheth,
that the lorde Iesus was not, theophoros,
as Nestorius dreamed, a mā in w^hō god
was

was, whom Gud assisted, & with whom
God was presēt, for God is also in vs, but
in him the godhead was so knitte, & v
nited to his māhod, as those twaine ma
de one person. And so it is wel & truly
saide that God purchased his cōgregati
on with his blood, and that the lorde of
glorie, that is to saie, God was crucified,
not that he suffred in his diuine nature,
but bycause those two natures ioigned
vnspeakably together make one persō,
therefore that the one nature did, and
suffred, is attributed to thother, & some
times to bothe together, that pertaieth
to one only. Which colde not be, if thei
were two sondrie persons. As if the
soule were a person alone by it selfe, &
the bodie a person alone by it selfe, the
soule shuld not so be saide to do, or
suffre that the bodie did, or suffred, nor
the bodie, that the soule didde or suf
fred, nor the hole man, that one parte
only did or suffred, which thinges yet
we now admitte, bicause of the vnitee
of the person. We must know than
this vnitee of person in the lorde Iesus,
God

God & man which the Euāgelist mer-
uailously teacheth in these wordes.

But where he saith, the worde beca-
me flesh, he meaneth that the worde abo-
de stil though it became flesh, that the
worde I saie was not chaūged turned, &
altered from his atn nature in to flesh.

For some auoidinge Nestorius here-
sie, who made two persons in Christ, fled
the smoke, & rāne i to the fier. For ether
thei turned the diuine nature in to man-
nes nature, or mānes nature in to the di-
uine, or so confused, and mēgled the two
natures together that nether nature re-
mained perfectly, as when wine & wa-
ter are mēgled to gether there remaineth
nether perfectte wine nor perfectte wa-
ter. In our time also some Anabaptis-
tes haue taught, that the diuine nature
was turned in to flesh for a time, & beca-
me seclable, and that now the lordes flesh
is turned in to his diuine nature againe,
and is no more flesh. Which dreame is to
to sonde. For it implieth a plaine impos-
sibilitie. For it is as impossible for gods
nature to be altered, & chaūged, as
it is impossible for it to cease to be God,
des

des nature. For what so euer maie be altered, and chaunged, hath an imperfection in it, & is subiecte to passiōs. But Goddes nature hath no imperfectiō, nor is subiecte to passiōs, for that were not to be God, so his nature cā not be chaunged. We must therefore so cōfesse, & beleue the ioigninge to gether, & vnitinge of two natures in Christ, that we mēgle thē not together, nor turne thone in to the other, but that eche remaine stil in his awne propre nature. The Godhead is not the māhod, nor the māhod, the Godhead. The Godhead is a nature by it selfe, & the māhod a nature by it selfe, & of those two natures onna Christ consisteth. This vnitinge to gether of two natures, Cyrille laboureth to teach weake vnderstādinges by a similitude, though similitudes in this be halfe haue some imperfection. These be his wordes: Esait the prophete saierh, one of the Seraphins was sent vnto me, & he had a coale in his hande, which he toke from the altar, & he saide beholde I haue rouchēd thy lippes with this, & it shal purge thine iniquitee. We saye that

that the fiere coale giueth vnto vs a figure and image of the worde made mā. Which if it shal touch our lipptes, that is to saie, if thorough faith we shal cōfesse it, it maketh vs pure from al sinne. But as it were in an image we maie beholde in the coale God the worde vnited to mannes nature, & yet that he hath not cast awai, that he was before, but hath rather trāssformed the nature which he receaued, to his glorie & operation. For as fier fixed in the woodde, & percinge in to it, cōprehēdeth the wood, & though the wood cease not to be wood stil, yet the fier sendeth his force in to it, & cōueieth it selfe in to it, and is now thought to be one with it, so vndrestāde of Christ. For God beinge incomprehēsibly vnited to mānes nature, hath in that kepte the same, that he was, & he remaineth stille that he was, but yet beinge once vnited, he is compted as it were one with mānes nature, makinge that, that pertained to it his awne, & giuinge it the operation of his nature. Hitherto Cyrille. He vseth also in this
matter

matter the similitude of mannes bodie
and soule ioign'd together, which in
dede expresth it of al other most pro-
prely. For the soule is not turned in to
the bodie, nor the bodie in to the soule,
but ech retaineth his propre nature, &
maketh one mā.

AND the word) In that he saith
the worde became flesh, & not man, he
sheweth how far Goddes sonne hūbled
and abased him selfe. For the scriptus
re calleth man flesh, whan it wil signi-
fie the pouertie, vilenes, and miserie of
man. As whan it is saide al flesh is
grasse, and he remembred, that they were
but flesh, & my spirite shal not tuer stri-
ue in man, for he is flesh. But whā the
Euangelist saith, the worde became
flesh, we maie not imagine, that Gods
sonne ioigned to his diuine nature
flesh only, and not mannes soule as Ap-
pollinaris thought in his traūce, that
flesh, and the Godhead made one per-
son in Christ without mannes soule.

For he imagined that the diuinitie
was in frede of a soule.

But

But so it shuld folow, that the lorde Iesus
was not a verie mā. For flesh is not a
man. For the soule is the formal parte
of a mā, namely that whereby a man is a
mā, & without which a mā can not be.
And that the lord had a mānes soule be-
side his diuinitee, he him selfe testifieth,
whā he saieth, my soule is heauie vnto
the death. Nether cā Apollinaris aide
him selfe with this place. For whā the
scripture calleth mē flesh, it meaneth not
that thei ar without soules. For thā thei
were no mē in dede.

Here we must know also from whens
Goddessonne became flesh. For we
maie not thicke that he brought his flesh
from heauē, or made it in the aire. For
the holie scripture teacheth, that he shul-
de come of the sede of Abrahā, & David,
& shuld be the fruite of his loines. For
such plaine wordes it vseth to assure vs
of the truth of so necessarie a matter, &
vterly to stoppe the mouthes of dotins-
ge mē. And in the writers of the new
testamēt, it is most plainly sette forth vn-
to vs, that he receaued flesh out of the
substāce of the virgin Marie. For. S.
Matheu

Mattheu hath these wordes (to gar en
aute gennerthen, that which is engen-
dred in hir, & S. Paule genomenon ek
gynaikos) made of a womā, & the An-
gel in S. Luke (ho karpos) the frute of
thy wombe. The frute of a tree is of the
same substāce, that the tree is of. That
which only passeth thorough a thinge,
is not the frute of that thinge. For wa-
ter is not the frute of the cōducte pipe,
nor ale the frute of the spickette, or of
the kinderkinne. Against this most ma-
nifest truth wher in the pith of our salua-
tiō lieth, the frantike Anabaptistes brie-
ge two pricipal reasons, I wot not whe-
ther more ignorātly, or more vngodly.
For first thei saie that if the lorde recea-
ued our flesh, he receaued vncleane flesh.
But iudge you whether al the scriptures
be they neuer so plaine must giue place
to this their simple imagination, or whe-
ther their simple imagination shuld giue
place to so manie plaine scriptures.
But first I aske them whether God cold
not make cleane our vncleane flesh, or
wold not. If thei saie he colde not, they
limitte his power ouer much. If thei saie
he

he wolde not, we wil hisse them out.

For if God of his goodnes wolde make his sonne to die for vs, he wolde of his goodnes make his flesh cleane for vs.

Secondly I aske them why God wold haue his sonne to be borne of a virgine, & not to be begottē betwene mā, and womā, after the commune course of the worlde. Doeth not that teache vs that he mēt to make his sonnes flesh pure & holie? Yea doeth not the angel so signifye in Luke, when he saierh, the holie gost shal comme vpō the, & the power of the highest shal ouershadō the, for which cause the holie thinge to be gotten, that is engēdred, shal be called Goddes sonne. But this their reason hath no weight, bicause it is oly forged in mānes braine. Thother is takē out of the scripture. For S. Paule to the Cor. writeth thus: The first man was of the erth, erthlie. The secōde mā is the lord from heauē. In which place S. Pauls purpose is not to speake of the substance of our bodies, or of the substance of the lordes bodie, but of the qualities, as the wordes folowing declare, hoios, of

what qualitee the erthlie was, of that
qualitee at the erthlie, & of what quali-
tee the heauēlie is, of that qualitee at the
heauēlie. This thā is the sense. The first
mā was of the erth, erthlie, that is subie-
ct to sinne & corrupte affectiōs, which
bringe death. The secōde heauēlie, that
is ful of heauēlie qualities, which thro-
ugh the power of Goddes spirite draw
with them life, & immortalitee. As we
beare the image of the erthlie, that is we
re sinful, and therefore compassed with
death, so shal we beare the image of the
heauenlie, that is our spirites shalbe re-
nued to tru holines, & our bodies to im-
mortalitee. Wherefore whā he saierth
the seconde mā is the lorde from heauē,
he meaneth not that he brought his bo-
die from heauen, but that he is heauen-
ly, as he expouneth himselfe, that is en-
dued with heauēlie qualities.

Now to procede in our former pur-
pose, it shalbe good to seke out the cau-
ses why Goddes sonne became flesh, or
as Sainct Paule speaketh why God
was manifested in flesh.

And

And no man can shew vs the more certainly than S. Paule hath don to the Hebrews. For there he teacheth vs, that the cheife, and principal cause was, that by death he might destroye him that had deathes power, that is Satan. For Satan had power oʒ vs, to punish vs with death, bicause we were sinners. And sinne could not be purged but in the flesh of Goddes sonne. If he had remained God only, purgation, and satisfactiō, for sinne could not haue bē made by him. For the Godhead could not suffre; nor shew obedience. But sith thorough disobedience sinne came in to the world, it must be putte away thorough obedience, which required mannes nature.

Howbeit if he had ben man only, he could not haue ouercome death, neither shuld his satisfaction haue ben sufficient for the sinnes of al the world, as we touched before, yea scarcely for the sinnes of one man. For the maiestie of God that is offended thorough sinne, is infinite. And therefore he must be no lesse, that shal make satisfaction to that maiestie. It was then of necessitee that God shuld become
become

becomme mā.

Another cause was that he might be made like to his brethern, sinne only excepte. For as S. Paule writeth it was semelie for him, for whom, & by whom al thinges ar, whā he wold bringe manie childrē to gloriē, to make the high capitaine of their saluation perfecte thorough suffringes. For he that sanctifieth, & thei that be sanctified ar al of one. For which cause he is not ashamed to cal them brethern, saynge, I wil shew forth thy name to my brethern and againe I wil trust in him, and againe, lo I & the childrē, whom God hath giuē me. Seinge than that the childrē were partakers of flesh, & blood, he likewise became partaker of the same &c.

A thirde cause S. Paule reherseth, & that is that he might be merciful, & pitie the miserie of his people, hauinge felt tētations him selfe, that is to saie, that we might be the better perswaded, and certified that he wold pitie vs, knowinge that he had experiēce and felinge of our miseries & griefes in him selfe.

For we cā not thincke that anie shuld pitie vs

H.i.

tie vs so wel, as he that selet, or hath felt
the same grise & smarte that we do.

To returne to S. lo. in thes his wor-
des, the worde became flesh, we haue a si-
gular consolation, in that I saie Goddes
sonne hath takē flesh of our flesh, & bo-
nes, of our bones. For so haue we a
nigh affinitee, & familiaritee with God.
And so that, that was ours, is made God-
des, and that, that was Goddes, is made
ours. And we cā not doubt but that he
wil do al thiges for vs, who beinge God
wold familiarly be ioigned to vs in our
nature. In tērations, & wrastringes of
cōscience, let vs flie hereunto, & cōsidre
this great goodnes, & excedinge loue,
& frēdlines, & we shal be relieued & pre-
serued frō the baleful pit of despeare.

AND dwelt) The greke worde
escenosen, is asmuch to saie, as he made
his tabernacle. Whereby the Euāgelist
signifieth, that he was cōuersant amons
ge them, as a verie mā, & that he shew-
ed not him selfe the twincklinge of an
eye, & so vanished awaie, but had his ab-
ode, & cōtinued amōge thē longe time,
whereby thei might haue sure, & certai-

ne ex

ne experience of his godlie behavior, of his singular vertues, and of his wondrous worckes. Some thincke that by this worde is signified, that the lorde Iesus had no certaine dwellinge place in this world, but was faine to flitte often, and remoue. For so do thei that dwel in tentes, & tabernacles.

In vs) Chrysostome taketh (in vs) for in our flesh, and vnderstandeth, that the humanitee of Christ was a tabernacle to the diuinitee, & so frameth this argument against the hæretikes, that affirmed the worde to be turned in to flesh. The word dwelt in flesh, ergo the worde was not turned in to flesh, and made flesh only. For nothinge dwelleth in it selfe. It is also true that it is taken for amonge, in manie places of the scripture. One shal suffice for this purpose Act. 4. There was not one nedie, en autois, in them, that is to saie amonge them. The worde, escenosen, he made his tente or tabernacle, fauoreth some what Chrysostomes vnderstandinge.

And we
H ij.

• AND we haue seen) Now the E
uāgelist brigheth his awne experiēce, &
the experiēce of thother Apostles, & dis
ciples, which with their awne eyes saw
such actes of the lorde Iesus, as proued hī
to be Goddes only begottē sonne. The
Latines haue a prouerbe, that one eyed
witnes is worth tē eared. Of those thin
ges which we haue seen with our awne
eyes we maye be faithful witnesses.
Thapostles bicause thei saw the thiges
thē selues, which thei witnessed to the
worlde ar called in the holie scripture,
with a meruailous elegāt worde, autops
rai, selfe seers, &, epoprai, in seers, or onbe
holders.

WE haue seen) Where the Grekes
haue sondrie wordes, that signifie to see,
the Euāgelist vseth a special one, etheas
sametha, which signifieth to beholde a
thinge diligētly, & leasurely. We maie
see thinges glaunsingly, which sight is
not so perfectē, & certaine, as whā we be
holde a thinge stedfastly, & leasurely.

The Grekes haue propre wordes for
both kindes of seinge. The thinges that
thapostles saw, thei so saw, as they cold
not be

not be deceaued, & therefore they are
called, peplerophoremene, fully ascer-
tained.

His glorie) The diuinitie of the lor-
de Iesus shined out of his wordes, & de-
des at al times, & in al places. His uer-
ruous, & innocēt life, his miracles, his re-
surrection, his ascension, & sendinge of
the holie gost, did speake, & as it were,
crie out that he was Goddes sonne. He
gaue them also a taste of his diuinitie, &
heauēlye maiestie, whā he was most glo-
riously transfigured before them in the
moūt. But how do miracles proue the
diuinitie of Christ, seinge that mē haue
don the like, as Elias and Elizeus in the
old testamēt, and thapostles in the new.
You shal vndrestāde, that the lorde Iesus
did miracles by his awne power, which
the scripturē obserueth diligētly, & teas-
cherh plailly, where mē do thē by a boro-
wed power. Of the lorde worckinge mi-
racles the scripture saierh, I saie vnto the
arise, I charge the go out. Of mē, the lor-
de Iesus make the hole, in the name of
the lorde Iesus arise, & walke. Man
recauerh power to worcke miracles,

H. iiii.

God

God giueth power. But the scriptu-
re witnesseth that the lorde Iesus giueth
also power to worcke miracles, & that
in his owne name. Whereby we easely
see the differēce of the lordes workinge
& of mēnes workinge of miracles.

The glorie as of) We behelde such
glorie, & magnificēce, as be semeth god-
des only begottē sonne, & agreeth only
to him. The worde, as, some times
signifieth not the thinge to be in dede,
but a likenes of it, as whā we saie, he spea-
keth holily, as a good mā, but he is an hy-
pocrite. Some times it noteth the truth
of a matter & a thinge truly to be don.
Walke as the childrē of light saith Pau-
le. He bidderh thē not cōtrefaite the
childrē of light, but to shew them selues
the childrē of light in dede. After such
sorte. S. Iohā vseth the worde, as, for he
meaneth that such vertue, such power,
as he had, declared him to be verely god-
des natural sonne, & that such thinges,
as he did, belonge to Goddes sonne on-
ly, nether can be found in anie other.
As if we shulde saie of the most noble, ho-
lie, and blessed kinge Edward the sixte,

that he behaued himfelfe, as a kinges
fonne, our meaninge ſhuld not be, that
he was not a kinges fonne, but ſhewed
him ſelfe as though he had ben a kinges
fonne, but our meaninge ſhuld be, that
he ſhewed him ſelfe none other wiſe,
than his birth required, that is none o
ther wiſe, than a kinges fonne ſhuld do.

To our purpoſe, Kinges, and Prin
ces haue their glorie, and their maieſtie
ſemelie for their ſtate, the Lorde Je
ſus had glorie ſemelie for Goddes ſon
ne.

¶ THE ONLY BEGOTTEN,

This word auancerh the Lorde Jeſus
aboue al creatures, and teacheth him to
be Goddes natural ſon. We are alſo
called Goddes ſonnes, but that is by ad
option, by fauor, by grace, & not by na
tural generation. By natural gene
ration God hath one only ſonne, who
of his goodnes, & mercie hath made vs
partakers of that, that he is by nature.

This word, only begotten, ought
wel to be weighed. For it tea
cheth the Lorde Jeſus to be of the ſa
me ſubſtance, that the father is of, and

H iij.

and therefore verie God, and æqual to
the father. For these thinges hange to
gether, & solow one another. For our
Euāgelist teacheth in the . 5 . chap. that
whā the lorde Iesus saied, God was his
father, he mēt, patera idion, his awne fa-
ther, that is his natural father, & there-
fore shewed him selfe æqual to God.
For it soloweth in dede, that if God be
his awne father, that is to saie, his father
by natural generation, he must nedes be
æqual to God his father, For in the
Godhead there is nothinge greater, or
smaller. He that is of Goddes substā-
ce must nedes be God. And he that is
God must nedes be infinite, aboue al me-
asure, & greatnes. So to be Goddes, o-
ly begottē sonne, & God to be his aw-
ne father, bothe which wordes this Euā-
gelist hath of the lorde Iesus, oꝝthrow-
eth al that maie be diuised by anie rati-
ge braine against his tru, & natural god-
head. Yet the Arrians lille out theyr
blasphemous tounge stil, & frantickly
allege the scriptures for them. For first
thei iangle that it is writtē in this gos-
pel, the father is greater thā I. Where-
unto

vnto first I saye that one place of this
gospel is not to be expounded agaiſt the
hole purpose of the booke, which is to
teach that the lorde Iesus is Goddes na-
tural ſonne, & æqual to God. And ſith
the Euangelist hath this worde æqual
plainly and expreſſely, thei ſhew them-
ſelues mad that wold make him to ena-
coſtre agaiſt him ſelfe. Secōdly I ſaie
that in that place the lorde Iesus compa-
reth not his ſubſtance, with the fathers
ſubſtāce, but compareth his preſent hū-
ble ſtate, with the glorious ſtate, that he
ſhulde haue after his aſcēſion. And the-
reſore al the godlie old fathers wel nigh
haue taught thoſe wordes to be ſpoken
of his mānes nature, which ſhuld be ſorth
with aduaūced to immortal, & incorrup-
tible glorie, by the power of the father.

Some greke writers in dede admitte,
that the father is greater thē the ſonne,
not bicauſe he hath greater power, or
that there is anie differēce in their ſubſtā-
ce, & eſſence, but in that he is the father,
and begetteth the ſonne, and is not be-
gottē of the ſonne, therefore he maie be
ſaide greater. The meaninge alſo of
thoſe

whole wordes, the father is greater than
I, maie be this. The ende why I trauaile
with you is not that you shuld stae in
me, and loke no farther, but to bringe
you to the father, as to the last marcke,
that with me you maie see him, as he is,
Whose glorie is more dere to me thā is
myn awne glorie, & therefore I seke it
more thā myne awne, & I thincke that
I haue not accomplished myne office vn
til I haue brought you to him. But our
Arriās sith they be ouer the shoues, stic
ke not blindly to presse forward, & to
goe ouer the bootes to. For thei rīne
to this place writtē to the Cor. chap. 15.
Whā al thinges shalbe made subiecte to
him, thā shal the sonne also him selfe be
assubiectioned to him, who hath assubiectioned
al thinges to him. But what if we an
swere that, that also is spokē touchinge
his mānes nature? For the same autor
S. Paule in the 2. to the Philis. tea
cheth that touchinge his diuine nature.
he thought it no robberie, to be æqual
with God. Naie saie they, for thā he
shuld not haue saide shalbe assubiectioned,
for that nature is al readie subiecte.

Will they graūt that that the lorde Iesus
hath a nature, that is not now subiecte
to God, but shalbe hereafter? If they
wil graūt that, thā wil I saie, that what so
euer is not now subiecte to God in the
lorde Iesus, shal nex be subiecte to God.

For that, that is once æqual to God,
shal euer be æqual to God. How than
is it saide that his mānes nature shalbe as
subiected, if it be al readie assubiected?
I aunswere bicause we shal thā know it,
which now we beleue only. For as, S.
Augustine proueth in the holie scriptus
re thinges are saide to be don, whā they
beginne to be knowē of vs. As whā
we saie, halowed be thy name, Goddes
name of it selfe is holie, but we desire,
that it maie be so known to vs.

For fuller vndrestandinge of that plas
ce of Sainct Paule, ye shal conside that
al power is giuen to Christ, in that he is
clothed with mānes nature. For God
hath exalted him in the same nature,
wherein he was humbled. The scrip
ture than witnesseth, that Christ hath
ful dominion, and raigneth ouer hea
uen, and erth.

God

God in dede is our gouernor, but it is in
the face of Christes mānes nature .

Now Christ shal surrendre the kingdom,
that was giuen vnto him, that we maie
cleaue perfectly to God . Howbeit he
shal not by that meanes vterly glue vp
his kingdō, where of as the scripture tea-
cheth there is no ende, but he shal as it
were conuertie it from his manhod to his
godhead. For thā we shal haue an opē
entree, & free accesse to the diuine ma-
iestie, where now our weaknes wil not
suffre vs to approche . Christ thā shal
this waie be subiected to the father, for
thā the veale shal be taken awaie, & the
office of his mediation shal some waie
cease, & we shal se God face to face raig-
nige in his glorie without anie couerin-
ge & meane. And where sainte Pau-
le saiethe that God maie be al in al, some
thinke he speaketh so, bicause we shal
haue than without anie meane manie cō-
modities, which god now ministrerh vn-
to vs by creatures. For maintaināce
of our life we shal than haue no nede of
bread, & drinke &c. nether for ædifyin-
ge shal we haue nede of the sacramentes
of the

of the church, nor the outwarde worde
of the scripture, nor ecclesiastical offices.
For God by him selue shalbe al in al.
Other teache the meanige of those wor-
des to be, that the flesh shal couer no mo-
re against the spirite, but God shal pos-
sesse euerie parte of vs, and reigne in vs
fully, and perfectly, which thinge in this
life is only begonne. Here I wil leaue
the Arrians stickinge in the mire, & wil
returne to S. Iohā.

F V L of grace and veritee) Bicaus
se that afterwarde he setteth grace, & ve-
ritee against the law, there be that thinke
that his meaninge is here, that the A-
postles acknowledged him to be Goddes
sonne by this, that he accomplished al
thinges that pertaine to Goddes spiri-
tual kingdome, bringinge perfecte for-
giuenes of sinnes, & perfirmitie inde-
de al that was shadowed, and figured in
Moses law. Other teache that ful of
grace and veritee, is as much to saie, as
most amiable, and ful of true vertues.

And they verie lernedly shew how the-
se two wordes, then, and, æmeth, ar ra-
kē in the scripture. Then which worde
to vs

to vs soundeth grace, is taken for fauor,
as whā Abraham saieth to God, im mar
sathi chen, if I haue sound grace in thy
sight, it is a smuch to saie as, if thou fa
uor, & loue me. And Salomon saieth,
thæker hachen, that is grace is deceaua
ble, whereby he meaneth amiablenes, &
what so euer winneth vs fauor in mē
nes eyes. Æmeth, signifieth some times
sincerite, & vnfainednes, some times lar
ge bountefulnes, & liberalitee, some ti
mes certaintie, surenes, firme, & cōstant
abidinge. In the first significatiō that
is for simple, sincere, & vncōtrefaite dea
linge klinge Ezechias vseth it in the 36.
of Esaie. Remēbre lord that I haue wal
ked before the, be æmeth, in truth, & in
a perfecte herte. In the secōde significa
tiō we haue it in Genesis, if it please you
to shew boūtifulnes & truth towarde
my master. In the third Ezechias vseth
it againe. The lordes word is good, on
ly lette there be peace, & truth in my
daies. By truth he vndrestādeth
a firme & assured state of
the kingdō. And this
much for this time, Giue god the praise.

The Sixte

READINGE.

THe Euāgelist hauinge braisely, & sobrelly spokē of the Godhead of the lorde Iesus, as the excedinge highnes, & incomprehēsible maiestie of the matter required, made mētion forth with Iohān Baptiste the most notable man in dede for singular holines, and so than taken also, that euer was in that nation, where yet had bē soundrie so plentifully furnished with Goddes spirite, as in al the worlde the like wēre neuer seē. This most excellēt man Iohān Baptiste the Euangelist brought in, as a witnes of the true light, of the fountaine of al light, of that light, that lightneth al mē either with general light, whereby the reprobate knowe there is a God, to their iust damnation, or with special light, whereby the chosen knowe God more fully, and perfectly to their iustification, and saluation.

This

This tru, and ætternal light that shineth
of it selfe, and boroweth not of other, is
the lord Iesus, to whom the Euangelist
sheweth vs, that the wōdre of the world
lo. Baptist, a verie phenix amōge mē rē-
dred, notable witnesse. But what his
witnes was, and with what wordes vt-
tered, he hath not heretofore tolde vs,
but in the wordes that folow, repetinge
his purpose left for a while, he teacheth
vs fully. And the summe, and mea-
ninge of the wordes, which he now
setteth forth is this, that the lorde Ie-
sus though he iogned vnto him man-
nes nature in time, yet he is ætternal
before al time, without beginninge
and the verie autor, maker, & prince of
al mē high and low, and the true fountai-
ne of al goodnes, righteousnes, and ho-
lines, and of al the benefites, and graces
that at anie time haue ben giuen to mē,
sithens the beginninge of the world, or
shalbe giuen hereafter to the ende of the
world. Finally that he is of Goddes
most priuie cōūsel, and that al the know-
lege of God that euer anie mā had, what
so euer that man was, proceded, & was
deriued

deriued from him. This is the summe
of the testimonie of Io. Bap. and these be
the wordes of the Euangelist declaringe
first the maner of Io. witnessinge, which
foloweth streight after.

Ioanne witnesseth) Io. was vndoub
tedly by the confession of almen, euē of
his aduersaries a man of rare vprightnes
of life, of excedinge great grauitee, and
mālie cōstantie, & so far from flatterie,
& mē pleasinge, that nether honor, and
courtely pleasaūt intertainemēt, nor the
face of a cruel tyraunt, nor most painfull
emprisonmēt, nor the presence of horri
ble death cold moue him to forbear to
speake the truth at al times. The testi
monie therefore of such a mā, ought wel
to be herkēned vnto, & to haue singular
force, and most certaine credite amonge
vs.

Witnesseth) Io. office was not only
to propounde, & sette forth to the hearin
ge of mē the diuinitee of Godes sonne,
but also to testifie the same, & to affir
me it by legitime & lawfull testimonie,
beinge duly called to the office of a wit
nes. Chrysosto, nor eth that the Euang
gelist

gelist vs eth a verbe of the present time,
and thincketh that thereby he teacheth,
that Io. witnes hath cōtinual force, and
shuld moue vs no lesse now, thā whā it
was first vttered.

And cried, This worde aunciant
writters do wel note. And partly they
teach that thereby an allusion is made,
and a regarde had to the wordes of the
prophete Elsaie, the voice of one cryn-
ge in the wildernes. partly thei saie,
that thereby is sett forth the plaine, mā-
lie, & bolde behauior of Io. in witnes-
sing the truth. For he vttered not
the matter with a soft, faint, tremblinge,
waueringe, darcke and doubtful voice,
that few might heare it, and vnderstan-
de it, but he cried with an assured min-
de, with great confidence and boldnes,
with an earnest Zeale, desiringe that his
voice might clearly sounde to the ea-
res of al men. Such shuld al the wit-
nesses of goddes truth be, no whisperers,
no dreaeners, no faint & darcke speakers,
but criers. For this cause also it is ne-
cessarie for Goddes ministers to cri-
be cause mē be not only dul & slow, but for
the most parte deafe to heare the truth.

This is he) Other prophetes painted forth, & spake a fore hād of one that shuld be the kinge, & saueor of Goddes people, but none cold point him forth as it were with the finger, & saie this is he, let not your mindes be caried hither and thither, muse no more, doubte nomore, where he is, or who he is, by whom ye shal obtaine a quiet and blisful state, for here he is, and this is verie he. In this point Iohā Baptist excelleth al other prophetes, that were before him. For our mindes ar not staied, and quieted in the name of a saueor, vntil we know certaily who it is.

Of whom I spake) Hereby we vnderstande that Iohan had before made manie sermons of the Lorde Iesus, and that the ende of al his preachinge was, to bringe, men to him. And this shuld be the ende of the preachinge, and teachinge of al other.

He that cometh after me) In these wordes he teacheth vs the æternitee of the lorde Iesus, his diuine nature, & godhead. For he saith, he that came after me was before me.

But touchinge the humanitee of the lord Iesus, he was not before Iohā, but after him. Touchinge also the office of preachinge, Iohā was before the lord Iesus. Howbeit touchinge his diuine nature, it is truly said, that the lord Iesus was before Iohā. For Iohā was not in the beginninge with God, Goddes worde, Goddes brightnes, Goddes sonne, & verie God. Touchinge this nature the lorde him selfe saith, before Abraham was, I am.

Was before me) The old latine traslatiō out of the greke had, factus est, was made before me, which caused much superfluous talke amōge mē, & vaine tormentinge of wittes, how the lord could be said to be made before Iohā. For his mānes nature was not made before Iohā. And his diuine nature was neuer made.

The ambiguitee, & doubtful significatiō of the word deceaued both the interpreter, & them. For, γενεσθαι, signifieth to be made, & also to be. And in the later significatiō it is vsed in this verie chap. egeneto anthropos &c. there was a mā sent. For we cā not saie there

there was a mā made sent.

Was before) In matters of religion we haue great regarde what mē before vs haue thought. Wherein this is our fault that we extende not our sight far enough. For we loke to them in dede that were before vs, but we loke not to him that was before them, that were before vs, yea that was before al. S. Cyprian reprocuinge this shortnes of our sight, saierh that we ought not to loke what mē before vs thought good to do, but what he did that is before al. It shalbe good therefore for vs to know what religion the lorde Iesus taught, & commended, who was before our holie bisshoppes, & 15. hūndred yeres.

For he was my first) The worde, for, rendreth acause why a thinge is don. Io Bap. sheweth a reason why he saide, that the lord Iesus was before him, because, saierh he, he was my first, that is to saie my prince, my head, my autor, my maker. And that in dede proueth sufficiently that he was before him. The lastine translation hath, quia prior me erat, because he was before me. But than it

shuld haue ben accordinge to the gram-
matical rules of speech in the comparati-
ue degree, & not, protos mou, in the po-
sitiue. More ouer Io. shuld so seme to
proue the same by the same, which we
vse not to doe.

Of his fulnes) Here we haue the
fountaine, & hedspringe of al the graces,
& gifesthat euer anie mā hath had be-
retosore, were he nex so good, & holie,
or shal haue hereafter. Out of this wel
of liuinge waters, which neuer faileth, is
neuer dried vp or drawē out, al the sain-
tes, & prophetes from the beginnin-
ge, drue al the knowlege, goodnes, & ho-
lines, al the spiritual moriōs, vertues, &
excellēt qualities, that euer thei had the-
selues, or stirred vp in other. Out of
the same welle floweth vnto vs, & shal
flowe hereafter vnto the ende of the
world, what so euer is good, and vertuo-
ous, what so euer pertaineth to the at-
tainment of tru felicitie, and of a blisful
life. For he hath not only these thin-
ges, but is ful of them. Foras S Pau-
le writeth to the Col. in him dwelleth al
the fulnes of the Godhead, somaticos,

bodily, that is to saie substantially, not in
image, not in shadow, but in bodie in
substance, in dede. We lerne thā by this
sentēce of Io. Bap. that no knowlege no
goodnes, no holines, no maner of vertue
is to be sought anie where saue in the lor
de Iesus. And more ouer that we nede
not feare lest we shal want anie spiritual
thiſe, if we resorte to him, seinge that he
hath the fulnes of the spirite. Lastly that
al mē what so euer thei be, ar voide of
grace, and godlines by nature, sith al res
ceauē out of the fulnes of Goddes sonne.

We al, saith Io. Bap. nombrige him
selfe amōge the rest. And if Io. Bap. re
ceaued his holines, out of the fulnes of
the lord Iesus, & gotte it not by his natu
ral strength, & godlie preparatiōs, as the
great idoles mē vainly iāgle, I maie bold
ly pronouncē that neuer anie man had,
or cā haue anie true vertue & holines,
but by the gift of the lord Ies. that no thi
ge maie be lest to anie, where of to boſt.
For if thei haue receaued out of the ful
nes of another, why shuld they boſt as
though thei had not borrowed al of ano
ther, but had possessed some what of the
I iij. selues.

Wherefore these wordes of Io. Bap. be-
te'doune what so euer idle heades haue
builded, & raised vp to aduāce mānes
strēghth, & mānes merites. And here
we maie not passe ouer, that this place
also proueth the Lord Iesus to be verie
god. For who is the fountaine of al know-
lege, goodnes, holines & spiritual graces
in al ages, & in al mē, but God only?
But as we must know hereby that he is
God, so we must know that he possesseth
not these thinges to this ende, that he
maie haue no maner of want, but to sēd
de them forth to the vse of mē. For he
kepeth not his treasures to him selfe en-
uiously, or niggesly, but ioieth to dist-
ribute them, and to sēde them abroad.
Nether is he a merchaunt mā to make sa-
le of them, but giueth them frely as we
ar taught in Esaie: O al ye that thirst cō-
me to the waters, euen he that hath no
monei, comme bye for no moneie, & for
no price, wine, & milke. To buye for
no moneie is a verie easie buyinge, yea
it is no buyinge, but a free receauinge.
Sith thā the lorde Iesus possesseth the ful-
nes of al spirtual riches, & possesseth the
same

same not to himselfe only, but also to our
vse, & more ouer calleth vs frely to en-
ioie his goodes, my counsel shalbe that
you resorte not for aide & cōsorte, and
purchasinge of Goddes grace to Marie
or Iohā, to Petre or, to Paule, but to him,
who possesseth al good thinges, not by
borowinge, but by nature, not in parte,
but fully, not to his awne vse only, but to
the vse of mē in this world, cheisely &
propely of Goddes chosen. For he
hath also manie good thinges, which he
giueth euē to the reprobate as beautie, &
strength of bodie, eloquēce, & knowle-
ge of liberal sciēces, wordlie riches &c.
But he hath certaine specialiuels, which
he giueth only to his chosen, namely tru
faith, true righteousness, & holines, true
soifulnes, patiēce, & constātie in afflicti-
ons, true peace, & quietnes of consciēce.

Grace for grace) This sentence is
sondrie wise expounded. I wil first shew
you S. Augustines minde. These be his
wordes vpon this place. Thā brethern
al we haue receaued out of his fulnes,
out of the fulnes of his mercie haue we
receaued, what? Remissiō of sinnes, that
we

We might be iustified by faith. And
what more ouer? Grace for grace, that is
to wit, for this grace whereby we liue of
faith we shal receaue another grace, na-
mely euerlastinge life. But what els is
it saue grace? For if I shal saie, that this
is due to me, I assigne some what to my
selfe, as to whom it is due. But God
crouneth the giftes of his mercie in vs.
Thus ye see S. Augustines meaninge, to
wit, that al Goddes good giftes, and in
the ende euerlastinge life, is not a recom-
pense of our merites, but commeth of the
free liberalitee of God, bicause it pleas-
seth him so to rewarde his former graces,
& to croune his awne giftes in vs. And
so he calleth faith whereby we are iustified
one grace, & euerlastinge life another
grace, verie truly & godly, to the cōfusio-
n of the commune idols souldiars.

Other expouninge grace for grace,
grace vpo grace, teach that out of this ful-
nes of his sonne god gaue to our fathers
vndre the old testamēt the spirite of sea-
re, whereby as childrē vndre a scolemas-
ter thei were kepte in, & restrained, that
thei shuld not straie abroad after fleshyis

lustes, but he led forth, & framed to some godlines. And in the new testamēt, he giueth the spirite of freedō, whereby with more frācke, & free hertes, & with more ioiful courage by the motiō of the spirite, we do the thiges, that please god. Not that our fathes were al together voide of this free spirite, but bicause of their childlie age thei were more kepte vndre by feare, & the spirite was not so richely, & largely giuē to thē, as to vs, I meane vniuersally touchinge goddes or dinarie dispēsation. For to some special persons the spirite was as largely giuē, and more largely thā it is now.

The exposition of other is, that God loueth & fauoreth vs bicause of the loue, & fauor, that he beareth to his sonne, as S. Paule writeth, that he hath made vs acceptable in the biloued. For by nature we are the childrē of wrath, & the loue, & fauor that we finde ī goddes sight, is for that, that of his awne goodnes he hath made vs, the membres of his most derely biloued sonne, & so loueth vs, as a parte of his sonnes bodie.

Other

Other thincke that the meaininge of these wordes is, that God powreth al his graces in to the lord Iesus, & by him cometh the same vnto vs, as by a conduct pipe. I leaue to your choise which of these expostions you wil follow.

The law) The nature of man is commonly ether to giue to litle, or to much reuerence to Goddes ministers. And to despice them while they liue, and when they be ded, to make them more than saines. In the time of the lordes contrasari- on vpon earth, the Iues had Moses in such reuerence and estimation, that they made him verie litle lesse than a God. In Moyses person they gloried, Moyses person they boasted, and extolled about the stars. They had this also that they so puffed vp them selues in their knowlege of Goddes wil, and in their holie, & perfect worckes wrought accordinge to the rule of the law, as that they excelled al other men, & were halfe goddes vpon earth and more mete to be placed in paradise amonge the heauēlie spirites, than to walke in this vale of miserie amonge sinful men. Therefore lo, Baptiste to plante

Christ Iesus in the hertes of the, to w^ho
he was sent to be a teacher, and the bet
ter to aduance his glorie, laboureth to
pulle those two great hindraūces out of
their hertes, namely their preposterous
gloryinge in the persone of Goddes mi
nister, and their vaine confidēce in their
awne holines, and righteousnes. And
first he setteth vp the lord Iesus far aboue
Moses, makinge a comparison betwene
the office of Moses, and the lordes office.
For he assigneth to Moses, that he mi
nistred, and gaue the law to the people.
he assigneth to the lord Iesus, that he hath
brought grace, & truth. Now there is a
excedinge greate differēce betwene the
se two offices. For thone is the minis
tration of death, and condemnation, tho
ther of life, & iustificatiō. The law in de
de prescribeth vnto vs true holines, &
certainly sheweth vs what we ought to
do, and to leaue vndon in euerie point,
but while thereby ether it represseth, &
restraineth mēnes raginge lustes, or cō
uinceth al men, & proueth that thei do
not the thinges thei ought to do, nor e
schue the thinges, thei ought to eschue,
as S.

as S. Paule lernedly and truly writeth, it
encreaseth sinne, worcketh wrath, killeth
and condēneth vs. It encreaseth sinne,
bicause the more our lustes ar restrained,
the more ragingly thei burst out. It
worcketh wrath, bicause that whan our
lustes ar bridled, we ar angrie with God
for puttinge that snaffel in to our moun-
thes, & so to our other vices we adde dis-
obediēce, stubburnnes, & murmuringe
against God. It killeth and condēneth
bicause it pronounceth al mē accursed,
that kepe not the thinges prescribed, &
taught in it, to the vttermost tittle, where
as we perfirme not one iote perfectly, as
we shuld. But here we must know that
the law of hir selfe, & of hir awne natu-
re, hath not these effectes, but by accidēt,
that is by the meanes of our vicious,
naughtie corrupte nature. For the law
is good, holie, & iust, & worcketh not cō-
dēnation of hir awne nature, but bicaus-
se our sinful nature can abide no good
thinge, therefore of necessitee it must be
condēned by that, that is good, whā the
same is laied vnto it. The propre cause

se is not in the summe beames, that they
make a carion to stincke the more, but in
the nature of the carion. For thei thi
ne upon other bodies without such effe
ce. If our nature were good, the law
shuld be most liuelie, and cōfortable vns
to it. Now bicause it is corrupte, & poi
soned, the law worcketh not the thinges
that it wold, and shuld, but the thinges
that such a nature wil only suffre to be
wrought.

Grace and truth) We haue now the of
fice of Moses, lette vs on the other side cō
sidre the office of the lord Iesus. But first
lett vs vndrestande the wordes. By gra
ce some vndrestande that, that maketh
vs amiable, and acceptable, and getteth
vs fauor before God & mē. By truth
thei vndrestande true, sincere perfecte,
sounde, and sure righteousnes. Other
by grace in this place vndrestande forgi
uenes of sinnes, and by truth the fulfilla
linge of al the figures, and shadowes of
Moseis law. In which so euer signifi
cation you shal take the wordes, the sen
se shal be good, and godlie.

For the

For the lorde Iesus maketh vs amiable
and acceptable in Goddes sight, apparels
linge vs with his awne swete smelling
garmêtes, that is with his awne holines,
and he renueth our mindes vnto true,
sound, and fast abidinge righteousnes,
he also hath obtained for vs remissiō of
our sinnes, & hath perfirmed al that was
shadowed in Moseis law. For he hath
washed, sanctified, and purged vs with
his awne blood. He hath suffred death
in our stede, and offred him selfe a flaine
sacrifice vpon the crosse to be a perpetu-
al satisfaccion for the sinnes of al God-
des chosen, & to appease for euer God-
des wrath kinled against sinne. And
here we ar clearly taught that the law
cold not bringe these thinges to passe.

Wherefore al thei that haue assigned
righteousnes and acceptation in Goddes
sight to the dedes of the law, or haue
sought anie holines, anie forgiuenes of
sinnes, anie sparcke of grace & life other
waies, than by the lord Iesus only, & alo-
ne, haue miserably begiled them selues
to their perpetual confusion, and perdi-
tion. Let vs my brethern be no more
deluded

deluded, but resort e to the true soueraigne
of al heauēlie graces, & draw from thens
thorough faith sincere holines, and true
righteousnes, and what so euer maie ma
ke vs amiable, and acceptable in Goddes
sight, that we maie glorie in no maner
of thinge, saue in the lord Iesus alone,
our only sanctifier, iustifier, saueor, re
demptor, and what so euer our nede re
quireth that he shulde be vnto vs. For
what was impossible for the law to do,
in that it was weake thorow the flesh,
God hath perfirmed hauinge sent his so
ne in the likenes of sinful flesh, & by sin
ne, that is to saie, by a sacrifice for sinne
hath condemned sinne in the flesh.

This sonne of God is made vnto vs wis
edome, righteousness, sanctification, and
redēption. This sonne of God hath
raunfomed vs from the curse of the law.
This sonne of god is the ende of the law,
to iustifie al that beleue. This sonne of
God had giuen vs the spirite of adopti
on, the spirite of Goddes childre, the spi
rite of freedom, the spirite of alacritie, &
good courage. These thinges Io. Bap
tiste teacheth, and so quaille th the Iueis
vaine

vaine gloriynge in Moses, & their vaine gloriynge in their awne holines, and righteousnes, to the high aduancemēt of him, to whom al glorie is due, euen Iesus Christ our only lorde & saueor.

No man hath seen God &c.) Now to confirme the thinge that he had signified 'touchinge Moses, namely that he must sitte far beneth the lorde Iesus, in this sentēce he giueth vs to vndrestāde, that the verie knowlege of Goddes wil, & of the law, that Moses had, he receaued it from Goddes sonne. For nether Moses, nor anie other mā cold attaine to anie certaine knowlege of Goddes wil, or shal euer attaine hereafter, but by the reuelation of him, that is in Goddes bosome. So Moses whose passinge great knowlege they boasted so much, was but the lord Iesus his scolar, and therefore of dutie must giue place to his master.

The Iues Indede had euer in their mouthes, that Moses had seen Cod, and spoken with him mouth to mouth, so that god had no secreete, that he had not opened vnto him.

But the truth is that

no

no mortal man can attaine to a full know-
ledge of Goddes infinite maiestie, and see
his face as it is. For when Moses de-
sired to see Goddes glorie and maiestie,
answer was made vnto him, thou canst
not see my face, for man shall not see me,
and liue.

Wherefore when the scrip-
ture sayeth, that Iacob saw God face to
face, and that Moses talked with him
mouth to mouth, the meaninge is, that
God opened him selfe more plainly, &
talked with them more familiarly than
with other men.

How beyt they
saw not his awne verie face, that is they
attayned not to a full knowledge of the
diuinitie.

For as Tertullian
larnedly writeth mannes minde can not
comprehende the thinges, that be in
God.

For God is greater than
mannes minde, nether can it be thought
how great he is.

For if God could be comprehended
by thought than he should be lesse than
mannes minde, whereby he might be
conceaued.

He is greater

He is greater also than al speech, nether
can he be vttered with wordes. For
if he cold be vttered with wordes, thā he
shuld be lesse then mannes speech, wher
eby he might be compassed. But what
so euer shalbe thought of him, shalbe les
se thā he, & what soeuer shalbe spokē of hī,
shalbe lesse thā that, that is aboute hī.
For if thou shalt calle hī light, thou shalt
name a creature of his, & not expresse
hī. If thou shalt calle hī true, thou shalt
speake of his power, and not vtter hī.
If thou shalt calle hī maiestie, that shalt
describe his honor, and not himselfe.
Breifely what so euer thou shalt saie of
him, thou shalt rather declare a thinge of
his, than him selfe. For what canst thou
worthely speake, or thincke of him, who
is greater than al wordes, & al vndrestā
dinge, sainge that one waie we maie cō
prehende in minde what God is, if we
shal thicke him to be that, that cā not cō
me in to mānes vndrestādinge, or thoughte
what maner a thinge, and how great it
is. For as our eye sight is dulled in be
holdinge the soume, nether cā abide the
glisteringe brightnes of the sunne bea
mes, so our minde suffreth the like thīge

in thinckinge of God, and the more it is
bent to confidre God, so much the more
it is dafeld, & blinded with light. For
what can we thinke worthely of hī, that
is higher than al highnes, deper thā al de
penes, lighter thā al light, brighter than
al brightnes, stronger than al strenght,
fairer than al fairenes, truer than al truth,
gretter than al greatnes, richer thā al ri
ches, wiser than al wisdome, better than
al goodnes, iuster than al iustice, more
merciful than al mercie, so that it maie be
truly said, that God is such a thinge, as
where vnto nothinge can be compared.
For he is aboue al that can be spoken, or
thought. And therefore when Moses
was admitted to a singular sight of the
diuine maiestie, God saide vnto hī, thou
shalt see my hinder partes, my face thou
shalt not see. The sight of Goddes bac
ke was a great knowlege surely of the
diuinitee, but not a ful knoulege, so that
it might be saide, that he saw Goddes ve
rie face. And yet that knowlege also
which he had of God, he had by the insti
ruction, & reuelation of Goddes sonne.
For God inhabiteth light, that no mā cā

approche vnto. Goddes sone oly know
eth the father, he oly giuet h'al the know
lege of the father, that euer anie mā had,
or shal haue. For he only is of the fa
thers priuie counsell, he only is admitted
in to his bosome.

GOD) The greke word, theos,
which S. Iohan vseth is made, of theein,
to rūne as Plato teacheth, bicause the ru
de old mē seinge the ouer bodies so fast
to move, thought that God ranne in the,
& therefore called god a rūner. We maie
thinke that he is called a rūner, bicause
he is spedely presēt to helpe, in al nede.
Other deriue the word out of deos, seare,
bicause he is most to be seared, & reuerē
ced, The latines call God deū as it semeth
of the greke word, theos or deos, or as so
me thinke a dādo, of giuige, or quod nihil
illi desit, bicause he wāterh. nothinge.
But though the names that the heathē
vsed, whereby to signifie the supreme æ
ternal mīde, be verie good, & takē out of
some proprietes, & effectes that thei vn
drestode in god, yet it shalbe most frutes
ful & cōfortable for vs, to know what
name the godlie haue vsed, & goddes spi
rite hath vttered in the holis scripture.

Now the most excellēt name of god expressed by gods spirite is Iehoua, which the grekes calte tragrāmātō, bicause it cōsisteth of .4. spirital lettres. The hebrues haue it in such reuerēce that thei thiike, it is not to be vttered with mēnes lippes, & therefore in stede therof thei euer read adonai. And to this daie if thei heare a christiā pronouce it thei ar astonied, & feare lest theskie shal fal, or the erth swallow the vp. Wherei though there be oʷ great superstitiō, yet it appeareth i how wōdresul reuerēce thei haue this name. Thei calle it the hāphorath nomē appositū bicause it expouneth, & declareth the nature of god, as much as maie be cōprehēded by mā. And if a mā did know it perfectly, the Cabalistes saie, that he might worcke miracles. It cometh of haua which signifieth to be. For god is of himselfe, & not of another, & he giueth beinge to al thinges that be. The grekes haue a meruailous apte word to expresse this which I thiike none other touge with like elegātie cā attaine ūto, autousios, as you wold saie, a selfebeer. And that god is of himselfe & the autor of al beinge, and wil so be knowē, he himself teacheth vs in the boke

For whan Moses spake thus vnto him:
Lo I shal comme to the childrē of Israel,
& saie vnto the, the God of your fathers
hath senth me vnto you, if thei shal saie
aske what is his name, what shal I saie,
God aunswered, æheieh ather æheieh, I
wilbe that wilbe, or I am that am. For
the hebrues vse the time to cōme in stea
de of the present time. Which wordes
Gerundēsis an hebrue thus expouneth:
God is that essence, that hath not passed
awaie, ne shal passe awaie, which neuer
beganne, & neuer shal ende, but passeth
al maner of time, who only cā saie, I am.
For he is the soūtaine, & headspringe of
al beinge, & life, of whom al thinges ha
ue this that thei be. This name lehoua
was knowē euē to the heathen Italians,
for thei called their high, and principal
God louē. And Pytagoras semeth to
haue vndrestand the mysterie of the na
me. For of him the heathē writte, that
his most solēne, holie, & inuiolable othe
was, ne ton tetractyn by the quaterniō.
For he mēt this holie, & reuerēd name,
which bicause it consisteth of foure let
tres, is called, tetragrāmatō, as you wold
saie.

saie sourelettred. And that he mēt this
name, it appeareth by this also, that he
vsed the worde tetractys in the masculī-
ne gendre, where after the grammatical
rules of the greke tounge, he shuld haue
vsed it in the feminine, if he had mēt no-
thing but the nombre. If you desire
to know how this secrete name came a-
mōge the heathen, I thincke surely, that
Noesonne Iapheth, who was the father
of those heathen, that we speake of,
taught his childrē true religion, & that
thei from hand to hand deliuered the so-
me to their posteritee the heathē, which
though thei daily corrupted more, and
more the religion, that thei receaued frō
their fathers, yet thei retained some rem-
naūtes & amōge other thinges this reue-
rēd name, as cheifely cōmēded vnto the.
Other thinke that Abrahams name, af-
ter the noble, and famous victorie, that
God gaue him ouer the 5. kinges, was ce-
lebrāted, & renoumed thorough out al
the world, in so much that the heathen
sent embassadors to him, euē out of Ira-
lie, & entred in to a ligue with him, whō
he taught true religiō, & this most holie
name

namt. As for Porthagoras I beleue he ler
ned of the aūciāt hebrues in Iurie the mis
terie, & significatiō of this name. For Phi
nie writeth, that the old Philosophers
were great trauailers i the east partes for
lerninge, & it were easie to shew that the
cheifest parre of Platoes diuine lerninge,
which the teathē haue in so great admi
ratiō, is drattē out of the fountaines of the
hebrues. That Hesiodus, & Ouide write
of the creatiō of the world, is stolē most
plainly out of the first cha. of genesis. Thei
stole also the histories of the holie scrip
ture, & put the forth in their writings
alteringe certaine thiges, & chaūginge
the names, that their theft might not be
espied. For hauinge red the historie of los
nas, thei mused on their matters, & sette
forth in pleasāt sōges, & dities, that Ari
on wast cast in to the sea, & that a dolph
which had heard his melodie before, whā
he was in the shippe came, & receaued hī
on his backe, & caried hī to lāde. And af
ter this sorte thei vsurped manie other
thiges & hādled as thei thought good,
addige, diminishinge, alteringe, & chaūgis
ge at their pleasure. But I leaue the, and
wil returne to my purpose, & shew you

more of goddes names reherſed by god.
des ſpīrite in the ſcripture, which though
thei be hebrue, yet I thinke good, that al
engliſhe mē ſhuld know the, & their ſig
nificatiōs, a ſwel as anie other ēgliſh wor
des. For there is great pith, great impor
tāce & liuelines in the. And it is a ſhame
that ether we ſhuld be ſo nice as to diſdai
ne, or ſo ſlowthful as to reſuſe the labor
to lerne halfe a douſē wordes, beige as it
were great with childe with ſo manie cō
modities, & cōfortes. The ſcripture hath
another name of God like to lehoua in
ſignification, to wit, Iah. For it is deri
ued frō haiah which alſo ſignifieth to be.
This name is not al together ſtraūge vn
to vs. For we haue al heard halleluia ſou
de in tēples. Dauid uſeth it notably in
the 68. pſal. Aduāce him that rideth vpō
the heauēſ beiah ſhemoin his name iah.
Vpō the which place the hebrues teache
that by the name iah godeds power is
ſignified, whereby he made, & gaue beī
ge to al thinges. God is alſo called ado
nai. For he is lorde of al thinges viſible,
and inuiſible. Al thinges ar ſubiecte
to him, & ſerue him. His power is mere,
& vnmixte

No mā putteth in sote wīth hīm, he rul-
leth & gouerneth alone far, and wide
thorough out al the erth, & heauē to .
Againe God is called el of strēght, for he
cā do what he wil. And he hath anos-
ther name like vnto el to wit, Elohim,
whīch signifieth his presence. For he
leaueth not his creatures, & seruātes des-
titute, but is present wīth thē, & nigh at
hand to helpe, succurre, preserue, & māi-
teine thē. Here ye shal note that the
scripture speakinge of the true God euer
vseth this worde in the plural nōbre, &
yet ioineth the same wīth verbes of the
singular nōbre, whereby lerned mē thin-
ke pluralitee of persons, & vnitee of sub-
stāce to be noted in the godhead. Now
you haue 5. names of God, Iehouah, iah,
el, elohim, adonai, whereof Asaph vseth
three together in the beginninge of the
50. psal. El, Elohim, Iehoua hath spokē.
There remaineth now another name of
God Shadai. For God speakinge to Ab-
rahā in the .17. of genesis, where he ma-
keth his couenaūt wīth him, saith: I am
El Shadai, whīch some lūe teach to sig-
nifie most strōge, some necessarie, Rab-
bi

Moses saith that it is compōd of Sha
who, and dai sufficiēt as you told saie,
God who is sufficiēt, bicause he wāreth
no thinge, nederth no thinge, but hath al
in him selfe, and giueth to other al that
thei nede. These two wordes, lehoua &
Shadaï, ar notably mētioned together in
the 6. of exod. where God speaketh thus
to Moses: I am lehoua, & I appeared to
Abrahā, to Isaac & to Iacob in El Shadaï
& in my name lehoua I was not knowē
to thē. Vpō this place Aben Ezra saith
that the vertue of this holie name was
knowē to Moses, who wrought so won
dreful thinges in Ægypte. And that the
maiestie of God was knowē to the aūci
ant fathers before in the name El Shadaï
but thei know not the power & vertue
of the name lehoua, al though they had
the name in vse. For it is writtē in the
4. of gen. that in the time of Seth mē be
gāne to cal on the name lehoua. But our
mē haue a better expositiō of that place.
For thei teach that the sense is as if god
shuld saie thus: I opened my selfe to your
fathers, as el Shadaï, that cold fil thē with
al goob thinges, & therefore promised

them a lande flowinge with milke, & hō
nie. But in my name Iehoua I was not ma
de knowē vnto thē, that is to saie, I haue
not yet perfirmed that I promised. Now
I wil fulfil my promisse in dede, & declara
re that I am not only El Shadai, but also
Iehoua an æternal essence, & beinge cō
stāt, true, & like my selfe in al poites per
firminge that I haue shewed my selfe to
be. For the beinge of al thinges is in me,
& I am the autor of al thinges. But now
we wil returne to our texte. No man
hath seē) S. lo. meaninge is not to shew,
that no mā hath seē god with bodilie ey
es. For though that mēes eyes cā not at
taine to the sight of god, & whā the pro
phetes ar said that thei saw the lord of
hostes, that was dō in image, & in some
bodily shape, which it pleased god to ta
ke for a time, yet S. lo. hath another pur
pose namely to teache that no mā hath
now, or hath had heretofore anie know
lege of god, but by the openinge of the
lord Iesus, as appeareth by these wordes,
he hath shewed forth. The oīly begor
tē) Hauinge spokē before sufficiētly of
this, I forbear to speake anie more. Only
I wil giue you S. August. wittie shorte

serce. In that he is oly begottē, saith he
he hath no brethern, in that he is first be-
gottē, he vouchsafeth to calle al them
his brethern, that ar new begottē.

In the bosome, This is a speech bo-
rowed out of the custoume of men.

For whan we wil signifie that we wil
committe our secretes to anie man, we
saie that we wil admitte him to our bo-
some. So the meaninge is, that he is pri-
uie to al goddes secretes, & therefore cā
shew vs such heauēlie mysteries, as nomā
els cā declare. And this expositiō S. Au-
gust. foloweth. Cyrille thincketh that
in the bosome, is as much to saie, as in the
father, & of the father, & you wold saie,
vsinge mānes wordes in the inwarde par-
tes of the father. For he is not a peece
cutte of, & diuided frō the substāce of the
father, as it sareth in mānes begettige,
but he is so begottē, as he is stil in the fa-
ther. Hath sheweth forth, Exe-
geisthai in greke is to make a plaine, &
opē declaration of darcke thiges. And
thereby we lerne to glorie in no man-
nes lerninge, wisdomē, or knowlege,
& sith Goddes sōne oly sheweth forth di-
uine mysteries & al godlie wisedō, to ad-

dicte & wedde our selues to no mortal
manes doctrine. Finally we lerne that
what so euer is affirmed & taught of god
with out the spirite of Christ is vncertaine,
& therefore to be reiected. Now thā
my brethern let vs no more sette one eye
vpō goddes sōne, & another vpō our sel
ues, or vpō anie mā in erth or in heauē,
liuige halfe vndre goddes true anointed
& halfe vndre manes false anoited, but
let vs fixe both the eyes of our mide vpō
him, who beīge in goddes bosome is the
ful fountaine of al true knowlege, & al true
felicitie, & let vs now at the last spede
ly trauaile forth frō Babylō to Ierusalē,
frō the kīgdū of darcknes, to the kingdo
me of light, frō superstitiō to sōūde reli
giō, frō hāresie to truth, frō mē to god,
frō hel to heauē, that hauinge renouced
the whores cōpanie, & cast vp hir swete
venīmie, we maie be receaued in to the
kīges palace, & see the beautie of his hou
se, & be filled ful of heauēlie ioies with
god the sather, the sōne, & the holie gost
to whō in the meane while see that you
rēdre due thanckes, and immortal prai
ses.

AMEN.

SEIGNEURS DE LA
PRUDENTE, MAGNANIME,
ET TRESILLUSTRE NATION
D'ALMAGNE.

S.

Auant plusieurs fois esté
requis, par aucuns nobles Seig-
neurs & Personages de gran-
de autorité, entre vostre tres-

traindre, & ordonner ces presents colloques: lesquels, à mon aduis, ne seront moins propres à toutes sortes de gens, qui desirent apprendre le dict Langage, quils sont plains de recreation, meslée avec la grauité des Sentences, & Manieres de parler, propres à gens de toutes qualités. Et, pour n'estre noté d'un vice tant enorme, enuers Dieu, & les hommes; comme est celuy d'Ingratitude, je l'ay voulu dedier à vos Seigneuries: en memoire des bons Offres, Plaisirs, & Benefices par moy receuz d'aucuns nobles Sei-

Benefices par moy receuz d'aucuns nobles Sei-

re recognoissance de l'obligation, en quoy je
me sens redevuable à vostre tant illustre Nation.
Et (à l'exemple du bon roy Artaxerxes, qui,
voyant le bon cueur d'un laboureur, *ſumilia*
tant, que de boire de l'eau en ſes propres mains)
ayez plus en eſtime le leal cueur du donneur,
que non pas le pris & valeur du don offert.
Ce que faiſans m'eſtimeray fort heureux, voyant
mon

quelques Colloques, ou Propos familiers en
Francois & bas Allemant: par lesquels ils, &
aussi le commun peuple, fussent aidez pour par-
uenir à la cognoissance du langage Francois: I ay,
de prime face, aucunement différé de ce faire;
sentant mon pouuoir, en cest endroict, plus de-
debile, que la promptitude de mon vouloir, prest
à obeïr à tant iuste requeste: Laquelle fondée,

FIN

A 2 sus

quelques Colloques ou Propos familiers en